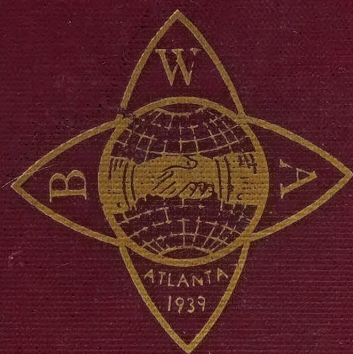




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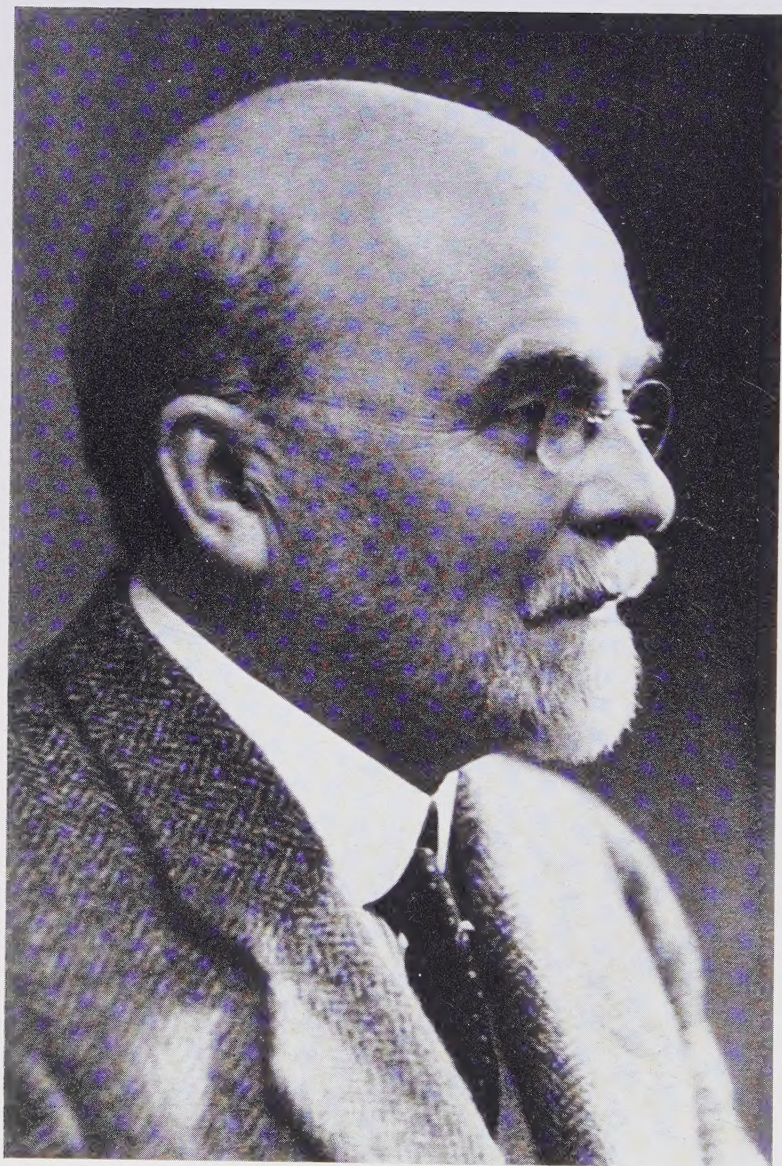
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**Sixth**  
**Baptist World Congress**  
**Atlanta, Georgia, U. S. A.**  
**1939**







REV. J. H. RUSHBROOKE, M.A., D.D., LL.D.,  
*President.*



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of the West

Sixth

# Baptist World Congress

ATLANTA, GEORGIA, U. S. A.

July 22-28, 1939

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## OFFICIAL REPORT

EDITED

WITH A FOREWORD

BY THE

REV. J. H. RUSHBROOKE, M.A., D.D., LL.D.,

President of the Baptist World Alliance

(formerly General Secretary)

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*"Other foundation can no man lay than  
that which is laid which is Jesus Christ"*

Atlanta, Georgia, U. S. A., 1939

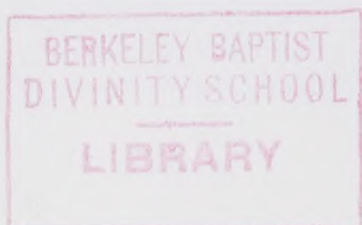
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## FOREWORD.

### A "CONGRESS OF WITNESS"

By the Editor.

#### I.

World-brotherhood is real among Baptists, and the Baptist World Alliance its expression and instrument. Our World Congresses are necessarily attended mainly by residents of the region in which they meet. At Berlin an overwhelming majority was German. At Atlanta the Southern Convention, the largest union of Baptists in the world, outstripped in numbers all other groups together. Nevertheless, the attendance from outside its area was splendidly representative; and the Baptist leaders of practically every country were there. Fellowship, inspiration, and witness, are the supreme objects of the Alliance. Atlanta was rich in fellowship and inspiration; but witness was the dominant note and achievement of the unique assembly. It was essentially a "CONGRESS OF WITNESS"—to all America and to the world.

The Sixth World Congress was indeed the largest Baptist demonstration in history. In addition to the 12,445 registered as full members, over 100,000 persons participated in the proceedings; at one session 60,000 were present. One could not expect, and perhaps would not wish, to have at every World Congress such huge crowds; nevertheless, numbers certainly helped in this case to make effective the "Congress of Witness." The assembly monopolised the attention of the entire city and State. The principal newspapers throughout the United States followed its proceedings from day to day, and foreign correspondents cabled reports to other lands. A nation-wide broadcast by myself was also relayed to Europe and South America.

#### II.

The Congress was, however, not merely *big*; it was *great*. To quote an editorial from a non-Baptist source:\*

"It was a grand gathering that the Baptist World Alliance held in Atlanta—great in its numbers, great in its spontaneous expression of the fraternal unity of thousands of free churches, great in its manifestations of zeal for the basic and central enterprise of the church without which none of its other enterprises has meaning and the church itself has no reason for existence, the proclamation of the gospel and the winning of men to follow Christ."

That paragraph truly describes the spirit of the Congress. The vast crowds were serious and earnest. They had come together to participate in a religious gathering. Time will never efface impressions of the many thousands hearing with unwavering attention Dr. Truett's great presidential address, of the solemn hush during the searching sermon of Professor Öhrn, or of the eager listening to some closely-reasoned speech of which none was willing to miss a word. The excellence of the "public address system" (as the Americans term the amplifying arrangements) enabled everyone to hear; and the system

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\*"The Christian Century."

worked perfectly except for a few anxious minutes when a near-by thunderstorm led to a partial breakdown. Letters received since the Congress acknowledged as the primary effect of "Atlanta" its spiritual uplift.

### III.

The greatest contribution the Southland offers to our world-fellowship is its example and leadership in evangelism. Southern Baptists have drawn into co-operative evangelistic effort all the great conventions of the U. S. A. It was therefore natural that during the Congress there should be intimate discussion of this task of evangelism, emphasised as it was in Dr. Truett's opening address and also in the programme, where the very first subject of discussion following the presidential utterance and the secretarial report was "Evangelism, the Supreme Task of the Church." The appointment of an international committee to study methods, offer suggestions, and in general to keep the subject before all our unions and conventions with a view to world-wide action, will, we may believe, prove the most significant outcome of our first world-assembly in the Southland.

The subject of evangelism is inseparable from that of foreign missions. The modern missionary movement was the direct outcome of evangelical revival at home. Today, in many lands and communions, we observe a parallel—and surely associated—slackening of interest both in home evangelism and in the foreign missionary enterprise. A renewed sense of the urgency and the vital importance of the Gospel message for ourselves and for our own people is the precondition of a deeper concern for its world-wide presentation. The church whose members do not appreciate the Christian salvation as the "pearl of great price" for themselves can never be missionary in spirit. In the arrangement of this volume I have included in one section evangelism, which is in the first place home missionary effort, and foreign missions, which is evangelism abroad—or nothing.

### IV.

The passion for religious liberty is innate in Baptists. A weighty declaration was adopted, and also special resolutions regarding Rumania and Russia. All were gratified to learn that the protest of the Alliance has been followed by favourable changes in Rumania under the influence of the Prime Minister, and all hope that he will be able to complete the work of emancipation. Russia stands in a different category. There the anti-religious policy with its manifold forms of repression persists. The assembly could not be silent; it called upon our people to hold in prayerful remembrance their brethren in Russia, and also resolved on an appeal to the Government of the U. S. S. R. The Congress further took note, especially in its reception of the secretarial report, of the growing threat to freedom in many other parts of the earth. Never was there deeper need of the distinctive witness for freedom which Baptist people have consistently borne.

### V.

The reports of the Commissions deserve the closest attention. The first, dealing with war and peace, faced the entire question with courageous resolution; and the study of its statements of Christian principle and its practical appeal should enlarge the thought and direct the action of the members of our communion in every land. The insistence that "only changed people can change the world" is a commonplace that cannot be too often recalled, provided always that the change is intellectually and ethically as well as emotionally real.



## VI.

The second and third Commissions involved efforts to define the position of Baptists in view of the so-called "ecumenical movement." The lines of enquiry differed, the second Commission seeking to set out the interpretations which Baptists themselves place upon their distinctive positions, and the third their reaction to "Oxford" and "Edinburgh" and to the challenge which these present to our people as a definite Christian communion. Both reports were informative; neither professed to offer authoritative direction, and the reports and speeches devoted to them will be found to include statements which could not claim the general agreement of the Congress, and still less the universal assent of Baptists. Clarification of terms is evidently needed, for the tacit identification of unity with organic union, of co-operation with fusion, of denominationalism with sectarianism (to select only a few examples) has darkened counsel. Our people will gain much by studying these two reports—and not least by considering the points which evoke differences of judgment.

## VII.

The reports of Commissions 2 and 3 are in the Report immediately followed by the comprehensive and careful statements and discussions on the authority of the Scriptures, the New Testament Church, and the ordinances of the Gospel. The reader will feel the advantage of the extended treatment of these fundamental questions in detachment from such issues as those considered by Commissions 2 and 3, and in close connection with actual Christian experience. No section of this Official Report has larger value, especially for the oncoming generation, than that in which these basic topics are constructively and practically considered.

## VIII.

The full understanding of principles demands some knowledge of their historical influence, and the "Pageant of Baptist History" offered a vivid presentation of "high lights" in our story, well calculated to strengthen the desire to study it in detail. Baptists have, on the whole, been strangely indifferent to the "acts of the Apostles" enshrined in their own records. The pageant, and the recommendations of the conference "on the preservation of Baptist history," should stimulate personal and collective interest and effort.

## IX.

The sectional meetings are a specially helpful feature of every World Congress. They bring together in intimate fellowship those who are closely bound by common interests. It would appear that the holding of "Language-group Meetings" is now to be regarded as indispensable, and the "Meeting for Foreign Missionaries and Officers of Mission Boards" has also its assured place and its peculiar value. The Young People's, Laymen's and Women's meetings are standing features. A conference on evangelism, not included in the programme but restricted to a few representative persons from each convention, produced a report which commanded the assent of the Atlanta Congress and led to the appointment of the special committee mentioned in Section III of this "Foreword."

The share of young people in the Congress was greater than on any previous occasion. Apart from their separate meeting for business, an evening demonstration, at which all the speakers represented the younger generation, proved one of the most attractive sessions in the Ball Park. In order adequately to express the importance of the international activities of Baptist young people, and the growth of a world

outlook among them, there is included in this volume an address by Dr. T. G. Dunning, Chairman of the Youth Committee of the Alliance.

The sectional meeting for women was a great occasion, and women speakers also participated on two occasions in the general programme. Criticism has been forthcoming to the effect that they scarcely had a fair share in view of their strength in the churches, and that in appointing commissions and committees of the Alliance, including the committee on evangelism, there appears a tendency to ignore them. I am disposed to admit, at least in part, the force of this criticism; but the newly-appointed Women's Committee, under the chairmanship of Mrs. Ernest Brown, will make it impossible henceforth to overlook their claims!

## X.

The only issue which might have marred the harmony of the Congress was the racial. The Atlanta people, white and coloured, had worked splendidly together; but it was known that outside elements might endeavour to discover or even to provoke "incidents." In the outcome, our Sixth Congress furnished a shining example of genuine Christian fraternity, and registered definite gains that will assist in the solution of race difficulties elsewhere. It was a Baptist World Alliance gathering, and the Alliance knows no distinction of race. Nor can it be again insinuated, as it has often been in the past, that the Southland is intolerant of the Negro. Of the five addresses of welcome at the opening session, no less than three were delivered by Negroes, and one of these, by local choice, was spokesman for *all* the Baptists of Georgia.

## XI.

The advancing influence of the Baptist World Alliance and the service which it renders our brethren are indicated in my secretarial report included in this volume. Our communion counts as a world force, and the Alliance commands the intelligent and convinced support of our people in steadily enlarging measure. Naturally there exist among Baptists, as among others, groups in which a parochial outlook prevails; but I am certain that no other Christian communion contains so large a proportion of members who follow the work of their world-organisation with genuine interest and prayer. I hope the report of this "Congress of Witness," which has also been rich in practical decision and suggestion, may develope yet further the world-consciousness of our people, and thus by the blessing of God serve the cause of His Gospel and Kingdom.

May I venture a personal word? The Atlanta Congress conferred on me the supreme honour of my life in calling me to the Presidency of the Alliance. For the trust and love of my brethren of all parts of the earth represented in the Nominating Committee, and the demonstrations of confidence and affection from the vast assembly, I am profoundly grateful. I would solicit the prayers of every reader of this Report as I shoulder the responsibilities of that high office. It could not in any circumstances be easy to follow George Truett or—more remotely—the man who was my pastor and my "father in God," John Clifford. But worthily to follow them *now*, to represent our world-communion under the conditions which have arisen during the opening weeks of my presidency, with one knows not what difficult tasks and delicate problems emerging in the near future—for this my sufficiency is of God alone. They whom I serve in the fellowship of the Gospel will not cease from intercession that I and my colleagues, and the Alliance as a whole, may be enabled to confront the searching challenges of this hour with insight and resolution. It is my conviction, already confirmed by the experience of the past month, that new and

wide doors of opportunity are opening to the Baptist World Alliance. We must be alert in watching for them, and resolute to follow the light and guidance of our Lord.

J. H. RUSHBROOKE.

London, October 6th, 1939.

## NOTES ON THE CONTENTS AND ARRANGEMENT OF THIS REPORT.

By the Editor.

The principle adopted in preparing the Report of the Fifth Congress—arrangement by subject-matter rather than chronological sequence—elicited general approval, and it has been retained. The inclusion of the Minutes of the Congress will enable readers to discover the occasion on which any particular address was delivered.

Some speeches are missing, since manuscripts had not reached the Editor at the time he was compelled to round off his work. He regrets especially that the section on Foreign Missions is disproportionately small—by no means corresponding to the importance of the subject or the attention it received at the Congress. The shortage of missionary material is also in part explained by the fact that the great demonstration on the Wednesday evening was largely given over to talks accompanying film pictures, and unintelligible without them.

The Report aims above all at preserving the addresses, reports, and papers which may be regarded as of permanent value, and arranging them for future reference. Hence much that was dramatically impressive and appealing in this most thrilling—indeed world-resounding—Congress receives scant attention. To some extent popular booklets and articles will supplement the Official Report, and Baptist journals throughout the world have carried articles in which the *étan* of the Congress, its profoundly religious tone, and the warmth of its fellowship, are brought home to our people.

One word must be added—not by way of apology but of necessary explanation. The Editor reached home only in mid-August. He had hoped to be able to devote most of his time and energy to the task of preparing the Report, but found himself in the midst of an appalling international situation which has now already resulted in war. Much of his material has come to hand only since his return, some within the last three or four days. His reading and consideration of manuscripts and the preparation of his own material have been carried out in the greatest haste and under extreme pressure. He fears that the task of the printers cannot be as simple as it should be; indeed, if he were not able to rely upon the competent and experienced cooperation of his colleague, Dr. Louie D. Newton, the publication of the volume might be seriously delayed.

Readers will assuredly be considerate in their judgment of any editorial defects which may appear, and perhaps be disposed to regard the Editor as having carried through his duties with reasonable speed when they learn that almost all the copy had been dispatched to the printers at the date of writing this note. It is probable that, owing to the interruption of mails, the Editor may find it impossible himself to examine the proofs; and certainly the tragic conditions of the time have denied him the opportunity of giving to the volume the time and thought he proposed to devote to it. He hopes it will—whatever its defects—be of service to his brethren.

J. H. R.

London, 4th September, 1939.



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REV. W. O. LEWIS, Ph.D.,  
*General Secretary.*

I

MINUTES

OF THE

CONGRESS

## MINUTES OF THE SIXTH BAPTIST WORLD CONGRESS

SATURDAY, JULY 22, 1939.

### First Session.

The first session took the form of a meeting of welcome with the Roll Call, and was held in the Ponce de Leon Ball Park in Atlanta. A special stage had been erected for the speakers, and the entire area of the stands and the playing section of the ball park was occupied by a crowd of delegates and visitors estimated at 40,000.

1. The chair was taken at 2 p.m. by the President of the Alliance, Dr. Geo. W. Truett.
2. Prayer was offered by Griffith J. Harris of Cardiff, Wales.
3. A gavel was presented to the President by Minetry L. Jones of William Jewel College, Liberty, Missouri, and accepted by Dr. Truett for use in the present Congress.
4. Messages of greeting were read from the President of the U. S. A.; the Rt. Hon. D. Lloyd George of Britain; the President of the Baptist Union of Great Britain and Ireland; the Revs. Drs. Chas. Brown and J. C. Carlile, and Dr. T. R. Glover, past-presidents of the British Baptist Union; and Mr. C. T. Lequesne, K. C., Eastern Treasurer.
5. A telegram of greeting to the President of the U. S. was adopted in the following terms:  
 "Baptists from all parts of the earth, assembled for the Sixth Baptist World Congress at Atlanta, Ga., send respectful greetings to the President of the U. S. and pray that the abundant blessings of God may rest upon him and upon the great republic whose hospitality they are now enjoying."
6. Addresses of welcome were delivered by (1) Dr. L. R. Scarborough, President, Southern Baptist Convention; (2) Dr. L. K. Williams, President, National Baptist Convention; (3) Dr. G. L. Prince, President, National Baptist Convention of America; (4) Dr. Ellis A. Fuller, representing Baptists of Atlanta; and (5) Dr. C. D. Hubert, representing Baptists of Georgia.
7. A reply was delivered by Principal N. J. Nordström, of Sweden, Vice-President.
8. The Roll Call was then taken, and the following responses were received for the countries named. (Where an asterisk—\*—appears, the response was by letter.)

#### *Africa:*

Cameroons: Dr. F. W. Simoleit.\*  
 Nigeria: Mr. Tanimola Ayorinde.  
 Union of South Africa: Rev. F. H. Sterne.

#### *Asia:*

Burma: Saw San Po Thin.  
 Ceylon: Rev. S. F. Pearce.\*  
 India: Rev. Benjamin Pradhan, B.A., B.D.; Rev. V. Sword.\*  
 Palestine-Syria: Baptists of Nazareth (telegram).  
 China: Rev. Wu Chi Chung; Rev. Lau Y. S.\*

*America—North:*

Canada: Dr. H. H. Bingham.

*U. S. A.:*

Northern Baptist Convention: Prof. E. A. Fridell.

Southern Baptist Convention: Dr. W. W. Hamilton.

National Baptist Convention: Dr. J. M. Nabrit.

National Baptist Convention of America: Dr. S. A. Pleasants.

Bermuda Islands: Dr. G. E. Stewart.\*

*America—Central, and West Indies:*

Cuba: Rev. J. L. Molina, B.A.

Haiti and Nicaragua: Dr. C. S. Detweiler.

Jamaica: Rev. R. A. L. Knight, M.A., B.D.\*

Porto Rico: Rev. M. A. Pellicier, B.A.

*America—South:*

River Plate Republics:

Argentina: Rev. Santiago Cancilini.

Uruguay: Rev. B. W. Orrick.\*

Brazil: Dr. Djalma Cunha.

Chile: Rev. Honorio Espinoza.

Dutch Guiana: Rev. J. M. Blufpand.\*

9. The session closed with the Benediction.

## Second Session.

A band concert and mass singing had preceded the opening of the crowded evening session at the Ponce de Leon Ball Park.

10. At 7.30 p.m. the President took the chair.
11. Prayer was offered by Dr. E. R. Carter of Atlanta, Georgia.
12. Addresses of welcome were delivered by (1) Mayor William B. Hartfield, representing the City of Atlanta; (2) Governor E. D. Rivers, representing the Commonwealth of Georgia; (3) U. S. Senator Walter F. George, representing the Nation; (4) Dr. C. R. Stauffer, President of the Atlanta Christian Council; and (5) Rabbi David Marx, of Atlanta.
13. The response was made by the Hon. Albert Matthews, LL.D., Lieutenant-Governor of Ontario, Western Treasurer.
14. At 8.15 p.m. the Roll Call was continued. The names of countries and of those responding were as follows:

*Australia:*

Australian Baptist Union: Mr. J. A. Packer, D.D.

*Europe:*

Bulgaria: Rev. P. Dimitroff.\*

Czecho-Slovakia: Dr. H. Prochazka.

Denmark: Rev. Johs. Norgaard.

Estonia: Prof. Oswald Türk.

Finland: Rev. A. Sundqvist.

France and Belgium: Rev. Henri Vincent.

Germany: Rev. Paul Schmidt.

Great Britain and Ireland: Principal P. W. Evans, B.A., D.D.

Holland: Rev. J. W. Weenink.\*

Hungary: Dr. B. Udvarnoki.

Italy: Rev. Enrico Paschetto.

Latvia: Rev. A. Eglitis.

Norway: Rev. E. H. Wang.



Poland: Rev. L. Miksa.  
 Portugal: Rev. A. Mauricio.  
 Rumania: Rev. D. Pascu.  
 Scotland: Principal W. Holms Coats, M.A., D.D.  
 Spain: Rev. Samuel Vila.  
 Sweden: Rev. Hj. Danielson, D.D.  
 Switzerland: Rev. J. Utzinger.\*  
 U. S. S. R.: Rev. I. V. Neprash.  
 Wales: Rev. W. R. Watkin, M.A.

15. The Honorary Associate Secretary read the list of recommendations for the Committees of the Congress as follows:

(a) *Nominations Committee:*

CANADA: H. H. Bingham, W. C. Smalley, F. W. Patterson.

U. S. A.: E. A. Fridell, Earle Adams, John Nuveen, L. R. Scarborough, J. R. Sampey, Ellis Fuller, J. M. Nabrit, G. L. Prince, C. D. Hubert.

EUROPE:

*Great Britain:* Gilbert Laws, Percy W. Evans, W. R. Watkin, W. Holms Coats. *Czecho-Slovakia:* H. Prochazka. *Denmark:* J. Norgaard. *Estonia:* O. Türk. *Finland:* A. Sundqvist. *France:* H. Vincent. *Germany:* H. Luckey. *Hungary:* B. Udvarnoki. *Italy:* E. Paschetto. *Latvia:* A. Eglitis. *Norway:* E. H. Wang. *Poland:* L. Miksa, Hugo Lück. *Portugal:* A. Mauricio. *Rumania:* L. Sezonow. *Spain:* S. Vila. *Sweden:* Geo. Fridén. *U. S. S. R.:* I. V. Neprash. *Yugo-Slavia:* Everett Gill.

AFRICA:

*Congo:* M. S. Engwall. *Nigeria:* T. Ayorinde. *S. Africa:* F. H. Sterne.

ASIA:

*Burma:* San Po Thin. *India:* Nicodemus Jonadab. *China:* Wu Chi Chung. *Japan:* William Axling.

LATIN AMERICA:

*Cuba:* J. L. Molina. *Porto Rico:* M. A. Pellicier. *Argentina:* S. Canclini. *Brazil:* D. Cunha. *Chile:* H. Espinoza.

AUSTRALIA: Reginald Kirby.

OTHERS:

Mrs. F. W. Armstrong, Mrs. Alexander Dow, Mrs. Howard Wayne Smith, Mrs. S. W. Layten, Miss Maria Gustafsson, Miss San Tay.

*Convener:* L. R. Scarborough.

(b) *Business Committee:*

Secretaries and Minute Secretary: M. E. Aubrey, B. Grey Griffith, W. B. Lippard, Frank H. Leavell, Hj. Danielson.

*Convener:* C. D. Gray.

(c) *Resolutions Committee:*

The Secretaries: The Hon. Albert Matthews, C. W. Koller, C. L. Seasholes, W. O. Carver, Theodore F. Adams, L. K. Williams, A. T. Öhrn, Mrs. Ernest Brown.

*Convener:* M. E. Aubrey.

16. It was moved, seconded, and carried unanimously, that these recommendations be accepted.

17. The session was closed with prayer and the Benediction by the Rev. C. J. Tinsley of Australia.
18. During the session and after its conclusion, spirituals were rendered by combined Negro Baptist choirs in Atlanta.

### SUNDAY, JULY 23, 1939.

In the forenoon, at 9.30 a.m., Mrs. Ernest Brown of London addressed a special community service in the Fox Theatre, Atlanta. Other foreign visitors delivered addresses at the same hour in the Sunday Schools, and at 11.00 a.m. services were held in the churches, addressed in many cases by visitors from abroad.

#### Third Session.

Preceding the third session of the Congress, there was a band concert and mass singing in the Ponce de Leon Ball Park.

19. At 2.30 p.m., Dr. L. K. Williams of Chicago, Vice-President, took the chair.
20. The devotional introduction to the session was led by the Rev. W. Taylor Bowie, M.A., of London, England.
21. The President, Dr. George W. Truett, delivered his presidential address on the subject, "The Message and Mission of Baptists in the World Today."
22. At the close of the President's address, he called for the singing of "All Hail the Power of Jesus' Name," which was heartily rendered by the huge crowd which filled the park, and was followed by the Benediction.

#### Fourth Session.

The session in the Ball Park was preceded by a band concert and mass singing. It took the form of an "Inspirational and Evangelistic Meeting."

23. At 7.30 p.m. the President took the chair.
24. Prayer was offered by the Rev. Danila Pascu of Rumania, and Dr. Louie D. Newton of Atlanta, Georgia.
25. The Hallelujah Chorus was rendered by the massed choirs.
26. Addresses were delivered by (1) Dr. Robert E. Speer of New York on "The Evangelistic Message"; (2) Mrs. W. J. Cox of Memphis, Tennessee, on "The Woman's Part"; (3) Rev. J. B. Middlebrook, M.A., Huddersfield, England, on "The Fulness of Christ"; (4) Dr. Gordon Palmer, Philadelphia, Pa., on "Jesus Our Liberator"; (5) Dr. L. R. Scarborough, Seminary Hill, Texas, on "Perpetuating Pentecost."
27. During the session, spirituals were rendered by the combined Negro choirs of Atlanta, and the session closed with the Benediction.

### MONDAY, JULY 24, 1939.

#### Fifth Session.

28. At 9.30 a.m. the City Auditorium was densely crowded. The season of worship was led by Dr. B. Udvarnoki of Budapest, Hungary, who delivered an address. The music was led by Mr. John D. Hoffman.

29. At 10.00 a.m. the President took the chair.
30. Dr. John L. White of Florida offered prayer.
31. The General Secretary submitted on behalf of the Business Committee the following recommendations as to procedure during the Congress:
  - (1) Any resolutions offered including any recommendations in Commission Reports shall stand referred to the Resolutions Committee and (as to the time for consideration) to the Business Committee.
  - (2) Speeches in discussion apart from that of an opener shall not exceed five minutes.
  - (3) Those desiring to speak must send up cards beforehand to the Chairman.
  - (4) Voting is usually by show of hands, but at the request of the messengers from any Convention, it may be recorded by Conventions.

These recommendations were unanimously accepted.
32. The General Secretary gave notice of an amendment to Paragraph III of the Constitution, substituting for the words "an honorary associate secretary" the words "two honorary associate secretaries."
33. Dr. J. H. Rushbrooke presented the General Secretary's report, "The Five Years Between Berlin and Atlanta," which was received by the Congress with upstanding greeting and thanks.
34. The recommendation of the local committee that the Congress should meet at 9.30 a.m. on Tuesday morning in Ponce de Leon Park was accepted.
35. Addresses were delivered on the subject of "Evangelism" as follows: (1) The Rev. Charles Koller, Ph.D., Chicago, on "Evangelism as the Primary Task of the Church"; (2) The Rev. W. C. Smalley, Secretary, Baptist Union of Western Canada, on "Methods Adapted to Present-day Conditions"; (3) The Rev. Henry Cook, M.A., London, England, on "Personal Evangelism"; (4) Professor Rolvix Harlan, Richmond, Va., on "Evangelism and Christian Education."
36. Discussion was opened by Dr. S. D. Ross, Detroit, Mich.
37. The session was closed by the Rev. Henry Cook with the Benediction at 12.32 p.m.

### Sectional Meetings.

38. *Young People's Business Meeting* (held at 2.30 p.m., Auditorium).
  - (1) The chair was taken by Dr. T. G. Dunning.
  - (2) Prayer was offered by the Rev. J. B. Middlebrook, M.A., of England.
  - (3) The chairman briefly addressed the meeting.
  - (4) Dr. Frank Leavell, Secretary, read the names of the members chosen for the various committees.
  - (5) The following addresses were delivered: (a) The Rev. E. A. Payne, B.A., B.D., B.Litt., London, England, on "Youth and Baptist Values"; (b) Dr. Luther Wesley Smith, Philadelphia, Pa., on "Youth and Moral Standards"; (c) Dr. W. H. Jernagin, Washington, D. C., on "Youth and the Winning of Souls"; (d) Saw San Po Thin of Burma, on "East and West."
39. *Meeting for Foreign Missionaries and Officers of Mission Boards* (held at 2.30 p.m., First Baptist Church).
  - (1) The chair was taken by Dr. J. C. Robbins of New York.

- (2) Addresses were delivered on the general subject: "Recent Progress in Baptist Foreign Missions." The speakers were as follows: Mrs. Howard Wayne Smith, Philadelphia, Pa.; Rev. B. Grey Griffith, B.D., England; Dr. John B. McLaurin, Canada; Dr. C. E. Maddry, Richmond, Va.
- (3) Missionaries were invited to come forward representing Japan, China, Burma, India, Philippines, Africa, etc., and offered greetings by the meeting.
- 40. *A Conference on the Preservation of Baptist History* (held at 2.30 p.m., Wheat Street Baptist Church).
  - (1) The chair was taken by Dr. W. O. Carver.
  - (2) Addresses were given by the following speakers: (a) Dr. H. Luckey, Germany; (b) Principal N. J. Nordström, Sweden; (c) The Rev. J. Raymond Henderson, New Rochelle, N. Y., on "Negro Baptist History"; (d) Dr. R. E. E. Harkness; (e) The Rev. J. Leslie Chown, Wolverhampton, England; (f) The Rev. E. Kupsch, Poland.
  - (3) Certain recommendations were adopted for transmission to the Baptist World Alliance.

### Sixth Session.

A band concert and mass singing preceded the opening of the crowded evening session at the Ponce de Leon Ball Park.

- 41. At 7.30 p.m. Dr. J. A. Packer of Australia, Vice-President of the Alliance, took the chair.
- 42. Prayer was offered by Miss E. San Tay of Burma.
- 43. A Pageant of Baptist History, written by the Rev. E. A. Payne, London, was then presented by representatives of local Baptist churches and choirs, under the direction of Mr. Eugene J. Bergmann.
- 44. The session closed with the Benediction.

### TUESDAY, JULY 25, 1939.

#### Seventh Session.

This session was held at Ponce de Leon Ball Park.

- 45. At 9.43 a.m. the President took the chair.
- 46. Worship was conducted by the Rev. Honorio Espinoza, Chile.
- 47. Prayer was offered by the Rev. J. L. Moye of San Antonio, Texas.
- 48. The Report of Commission No. 1, "What Baptists Can Do to Avert War and Promote Peace," was presented by Principal N. J. Nordström of Sweden.
- 49. Discussion was opened by Dr. W. O. Lewis of Paris.
- 50. The Report was received and its recommendations referred to the Committee on Resolutions.
- 51. Addresses were delivered upon the subject of "Holy Scripture" as follows: (1) Principal P. W. Evans, Great Britain, on "Nature of Scriptural Authority"; (2) the Rev. Reginald Kirby, Australia, on "The Bible in Public Worship"; (3) Prof. E. A. Fridell, U. S. A., on "The Bible in the School"; (4) Prof. Hugo Lück, Poland, on "The Bible in Family Life."
- 52. Discussion was opened by Dr. W. R. White of Oklahoma City, U. S. A.

53. Dr. Ellis A. Fuller, Secretary of the Committee, presented the recommendations of the Nominations Committee as follows:

*President:*

Rev. James Henry Rushbrooke, M.A., D.D., London, England.

*Vice-Presidents:*

Dr. E. A. Fridell, U. S. A.  
Principal N. J. Nordström, D.D., Sweden.  
Rev. C. J. Tinsley, Australia.  
Lic. Dr. H. Luckey, Germany.  
Dr. L. R. Scarborough, U. S. A.  
Dr. L. K. Williams, U. S. A.  
Dr. T. C. Bau, China.

*Honorary Associate Secretaries:*

Rev. Clifton D. Gray, LL.D., Lewiston, Maine.  
Rev. Louie D. Newton, D.D., Atlanta, Georgia.

*General Secretary:*

Rev. W. O. Lewis, Ph.D., Baptist World Alliance Offices, 4, Southampton Row, London, W. C. 1.

*Treasurers:*

Eastern Hemisphere: Mr. C. T. LeQuesne, K.C., London.  
Western Hemisphere: The Hon. Albert Matthews, LL.D., Toronto.

*Other Members:*

Dr. George W. Truett, U. S. A. (The Constitution provides that the past-presidents be members of the executive committee.)

*Britain*

Rev. M. E. Aubrey, C.H.  
Rev. B. Grey Griffith, B.D.  
Rev. Gilbert Laws, D.D.  
Mr. H. L. Taylor

*Brazil*

Rev. John Sören

*Burma, India, Ceylon*

Rev. San Ba, B.A., B.D.  
Mr. Nicholas Jonadab,  
B.A., B.Ed.

*Canada*

Rev. H. H. Bingham, D.D.  
Rev. W. C. Smalley

*Hungary*

Rev. M. Baranyay

*Italy*

Prof. L. Paschetto

*Japan*

Rev. Yugoro Chiba, LL.D.

*Norway*

Prof. A. T. Öhrn, M.A., B.D.

*Poland*

Rev. L. Miksa

*Rumania*

Rev. Lucasa Sezonov

*South Africa*

Rev. J. Charles Stern

*U. S. A.*

Rev. Earle Adams, D.D.  
Rev. J. W. Decker, D.D.  
Rev. M. E. Dodd, D.D.  
Rev. T. O. Fuller, D.D.  
Rev. Everett Gill, Th.D.  
Rev. J. M. Nabrit, D.D.  
Rev. G. L. Prince, D.D.  
Rev. J. R. Sampey, D.D.  
Rev. L. W. Smith, D.D.

*At Large*

Rev. Theodore F. Adams, D.D.  
Mrs. F. W. Armstrong  
Mrs. Ernest Brown  
Frau Dr. Dienel  
Rev. T. G. Dunning, M.A.,  
Ph.D.  
Mrs. S. W. Layten  
Dr. Frank H. Leavell  
Mrs. John Nuveen



54. These recommendations were unanimously accepted.
55. The President called on Dr. Rushbrooke to respond on behalf of those named, and he was enthusiastically received.
56. The President introduced the Rev. W. O. Lewis, Ph.D., the new Secretary of the Alliance, who was cordially welcomed.
57. Announcements were made by Dr. Louie D. Newton and Dr. C. N. Ellis, co-chairmen of the local Committee, after which the session closed with the Benediction.

### Sectional Meetings.

The sectional meetings were held at 2.30 p.m.

58. *Laymen* (held at the First Baptist Church).
  - (1) President Pat M. Neff, Waco, Texas, took the chair.
  - (2) Prayer was offered by Mr. Cecil V. Wilkins, Bourton-on-the-water, England.
  - (3) Addresses were delivered by the following speakers: Mr. R. Wilson Black, J.P., London, England, on "Fighting Alcohol in Britain"; Mr. Loo Lin, China, on "The Power of the Gospel in South China"; Dr. J. N. Tennent, ex-President of Baptist Union of Scotland, on "The Priesthood of Believers."
59. *Women* (held in the auditorium).
  - (1) The chair was taken by Mrs. Albert Matthews of Canada.
  - (2) The Rev. Violet Hedger, B.D., of England, offered prayer.
  - (3) Addresses were delivered as follows: (a) "The Aspirations of Australian Baptist Women" by Mrs. C. J. Tinsley, Australia; (b) "Negro Women and Christian Advance" by Mrs. S. W. Layten, Philadelphia, Pa.; (c) "Church Membership in Present-day Life" by Mrs. Alexander Dow, M.A., London; (d) "Women and Missions" by Mrs. F. W. Armstrong, Missouri; (e) "The Imperilled Home" by Mrs. Earle Eubank, Cincinnati, Ohio; and (f) Dr. Roberta Ma, China.

### Eighth Session.

The eighth session was held at the Ponce de Leon Ball Park.

60. At 7.30 p.m. Principal N. J. Nordström, Vice-President, took the chair.
61. Prayer was offered by the Rev. K. Laceklis, Latvia.
62. Mrs. Ernest Brown, London, delivered an address on "Our Heritage of Truth and Freedom."
63. The Congress sermon was preached by Professor A. T. Öhrn, Norway.
64. Special music was contributed by combined choirs of Negro churches, and the session closed with the Benediction.

### WEDNESDAY, JULY 26, 1939.

#### Ninth Session.

The ninth session was held at the Ponce de Leon Ball Park.

65. At 9.40 a.m. the President took the chair.
66. The period of worship was conducted by Mr. Nicodemus Jonadab of India.

67. Dr. Rushbrooke announced that the Business Committee recommended that a place should be found in the morning session for the presentation of the Report of the Conference on Evangelism.
68. Report of Commission No. 2, "The Baptist Contribution to Christian Unity," was presented by Principal W. Holms Coats of Scotland.
69. Discussion was opened by Professor H. W. Tribble, U. S. A.
70. The Report was unanimously received, and its recommendations were referred to the Committee on Resolutions.
71. Dr. G. Pitt Beers, New York, presented the report of the Conference on Evangelism.
72. Dr. Roland Q. Leavell, Atlanta, supported the Report.
73. The Report was in principle accepted, the formal terms of acceptance to be drawn up by the Resolutions Committee.
74. An invitation was extended to a number of representative delegates from various lands to meet and discuss the report on Wednesday afternoon.
75. Dr. Louie D. Newton announced that the morning meeting on Thursday would be held in the Ball Park, and on Friday in the auditorium.
76. Addresses on the general subject of "The Church" were delivered as follows: Dr. John R. Sampey, Louisville, Ky., on "The New Testament Doctrine of the Church"; (2) Dr. D. J. Evans, Rochester, N. Y., on "The Church as a Field"; (3) Mr. H. L. Taylor, England, on "The Church as a Force"; (4) Rev. F. Rockschie, Berlin, on "The Church as a Fellowship."
77. The meeting was closed with prayer by Dr. J. M. Dawson of Texas.

### Sectional Meetings.

The sectional meetings were held at 2.30 p.m.

78. *English-Speaking Group* (held in Auditorium).
  - (1) Dr. C. H. Sears, New York, took the chair.
  - (2) Prayer was offered by the Rev. R. F. Smith, Queensland, Australia.
  - (3) The following addresses were delivered on the general subject of "The English-Speaking World and the Present Crisis": Dr. Gordon S. Jury, Rangoon, on "The Present Situation in Burma"; Mr. H. Sidwell, Tasmania, on "Baptists Under the Southern Cross"; Prof. Gordon B. Hancock, Richmond, Va., on "The Colour Challenge"; Dr. Gilbert Laws, Norwich, England, on "The Present Crisis and Evangelical Religion"; Dr. M. E. Dodd, Shreveport, La., on "Baptists and World-wide Evangelism."
  - (4) The chairman presented the President-elect, Dr. J. H. Rushbrooke, who received greetings and expressions of loyalty from the audience.
  - (5) The Rev. Henry Cook, M.A., of London, England, was elected international chairman of the British-American Fraternal Union, and Dr. C. H. Sears of New York, international secretary.
  - (6) The officers-elect were authorized to secure appointment of representatives from the several national Fraternal Unions.
  - (7) The meeting was closed with prayer by Dr. M. E. Dodd.

79. *German-Speaking Group* (held at First Baptist Church).
- (1) Prediger Paul Schmidt, Secretary of the Baptist Union of Germany, took the chair.
  - (2) Addresses were delivered by the following speakers: Dr. William Kuhn, Forest Park, Ill.; Rev. F. Rocksches, Berlin; Prof. Hans Luckey, of Germany.
  - (3) Discussion followed.
  - (4) Prof. A. E. Krüger of the U. S. A. closed the meeting with prayer.
80. *Latin-Speaking Group* (held at Druid Hills Baptist Church).
- (1) The Rev. L. Sezonov, of Bucharest, Rumania, took the chair.
  - (2) Addresses were delivered by the following speakers: The Rev. Henri Vincent, France, on "French Baptists During the Past Century"; the Rev. Samuel Vila, Spain, on "Problems of the Evangelical Churches in Spain"; the Rev. Enrico Paschetto, Italy, on "Italian Baptists and Religious Thought"; the Rev. A. Mauricio, Portugal, on "The Influence of South American Baptists in Europe"; the Rev. S. Canclini, Argentina, on "A Baptist Protagonist of Freedom"; the Rev. Hector Daultre, on "The Work in Haiti."
  - (3) Dr. Rushbrooke, President-elect, visited the group and assured the Rumanian and Spanish delegates of the sympathy and help of the Baptist World Alliance.
  - (4) Dr. Everett Gill closed the meeting with a short address.
81. *Scandinavian Group* (held at Central Presbyterian Church).
- (1) Rev. Johannes Norgaard, Denmark, took the chair.
  - (2) Prayer was offered by the Rev. A. Sundqvist, B.D., Vasa, Finland.
  - (3) Addresses were delivered by the following speakers: The Rev. Hj. Danielson, D.D., Sweden, on "Swedish Baptist Loyalty to the New Testament"; the Rev. E. H. Wang, Norway, on "The Baptist Outlook in Norway"; the Rev. Erhardt Swenson, Argentina, on "The Prospects of the Gospel in South America"; the Rev. M. F. Jansson, Chucheng, Shanghai, China, on "China Yesterday and Today."
82. *Slav-Speaking Group* (held at Second Ponce de Leon Baptist Church).
- (1) The Rev. Joseph Novotny, D.D., East Orange, N. J., took the chair.
  - (2) Prayer was offered by the Rev. A. W. Kurzawa, Warsaw, Poland.
  - (3) Prof. Victor Nurkiewich, U. S. A., was elected recording secretary.
  - (4) The Rev. A. Soltys, U. S. A., Prof. V. Nurkiewich, U. S. A., and the Rev. V. Vojta, U. S. A., introduced Polish, Russian and Czechoslovakian representatives to the meeting.
  - (5) Miss Trimble rendered a solo.
  - (6) The Rev. L. Miksa, Poland; Dr. H. Prochazka, Czechoslovakia; and the Rev. I. V. Neprash, Philadelphia, U. S. A., described the religious situation in Poland, Czechoslovakia and Russia respectively. Questions were asked and answered.
  - (7) The meeting closed with prayer.

- (8) The Slav delegates elected officers of the All-Slav Baptist fellowship, as follows:

President: Dr. Joseph Novotny, East Orange, N. J.  
 Vice-President: The Rev. L. Miksa, Poland.  
 Secretary: Prof. V. Nurkiewich, U. S. A.

### Tenth Session.

The tenth session was held at the Ponce de Leon Ball Park.

83. At 7.30 p.m. Dr. L. K. Williams, Vice-President B. W. A., took the chair.
84. Prayer was offered by the Rev. A. Mauricio of Portugal.
85. The following Missionary Demonstration was presented:
  - (1) Address by Dr. Earle V. Pierce, Minneapolis, Minn., on "Look on the Fields."
  - (2) India: Cinema pictures provided by A. B. F. M. S. were shown by the Rev. E. C. Brush.
  - (3) Dr. J. B. McLaurin of Cocanada, India, delivered an address on "The Church in India Today."
  - (4) Dr. W. Axling of Tokyo, Japan, delivered an address on "To-day's Christian Opportunity in China and Japan."
  - (5) The Rev. Wu Chi Chung of China delivered an address.
  - (6) Africa: Cinema pictures, provided by British B. M. S., were shown by the Rev. E. A. Payne, B.A., B.D., B.Litt.
  - (7) Dr. J. H. Jackson of Philadelphia, Pa., delivered an address on "Negroes in the Work of Foreign Missions."
  - (8) Dr. W. C. Taylor showed cinema pictures and delivered an address on "The Work of Southern Baptists in South America."
86. The session was closed with the Benediction.

### THURSDAY, JULY 27, 1939.

#### Eleventh Session.

This session was held at the Ball Park.

87. At 9.38 a.m. President Truett took the chair.
88. Worship was led by the Rev. Wu Chi Chung of China.
89. Music was rendered by E. Powell Lee.
90. Dr. Rushbrooke moved the adoption of the constitutional amendment, which was accepted unanimously. (See Minute No. 32).
91. The report of Commission No. 3, "Findings of the Oxford and Edinburgh Conferences," was presented by Prof. W. O. Carver, D.D., LL.D., of the Southern Baptist Seminary, U. S. A.
92. Discussion was opened by Prof. E. E. Aubrey, of Chicago, Ill.
93. The report was received and referred to the Resolutions Committee.
94. Dr. Rushbrooke explained that the separate Unions and Conventions were solely responsible for determining their attitude to the "World Council of Churches."

95. The Rev. M. E. Aubrey presented recommendations of the Resolutions Committee:\*(  
    (A) A Declaration on Religious Liberty.  
    (B) Resolutions regarding Commission No. 1, Commission No. 2 and Commission No. 3.  
    (C) Resolution regarding Rumania.  
And these were unanimously approved.
96. Dr. Gilbert Laws moved that an international deputation be named by the President, and that the deputation seek an interview with the Rumanian Minister in Washington in order to present, explain and commend the resolution carried by this Assembly. His motion was accepted unanimously.
97. The Rev. M. E. Aubrey presented a further Resolution (D) on Russia, and this was carried unanimously.
98. Dr. Clifton Gray moved that an international deputation be named by the President, and that this deputation seek an interview with the Ambassador of the U. S. S. R. in Washington in order to present the resolution carried by this Assembly. His motion was unanimously accepted.
99. The Rev. M. E. Aubrey presented further resolutions, as follows:\*(  
    (E) On Temperance.  
    (F) On Racism.  
    (G) On Evangelism.  
And all were approved.
100. Addresses on the general subject of "The Ordinances" were delivered by the following speakers: President F. W. Patterson, D.D., LL.D., Wolfville, N. S., on "The Ordinances of the Gospel"; Dr. J. A. Bacoats, Baker, La., on "Believers' Baptism as a Personal Experience"; Principal Oswald Tärk, Tallinn, Estonia, on "The Lord's Supper as a Personal Experience"; Dr. Wallace Bassett, Dallas, Texas, on "Christ Sent Me Not To Baptize But To Preach the Gospel."
101. Discussion was opened by the Rev. R. L. Child, B.D., B.Litt., Bristol, England.
102. It was announced that the special session for Business arranged for this Thursday afternoon would not be necessary.
103. The meeting closed with the Benediction.

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N. B. The **text of the declaration and resolutions** carried at the eleventh session is here inserted in order to complete the record:

- (A) *A Declaration on Religious Liberty.* Worthy religion rests on the conviction that the individual soul is competent to deal directly with God, and has the right and the need of this direct dealing. To deny to any soul the full exercise of this privilege is to deprive the individual of his inherent and most sacred right and to violate his dignity and worth as a human being. Every form of coercive restraint or constraint of a man in his converse with God is both a sin against the individual and a hindrance to human welfare.

Appropriate institutions and forms of religion contribute to a direct experience of God.

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\*The text of the declaration and resolutions follow the minutes of this session.



Voluntariness in personal and corporate worship, institution and service, is essential to vital religion and to spiritual development of society.

No man, no government nor institution, religious or civil, social or economic, has the right to dictate how a person may worship God, or whether he shall worship at all.

Therefore no civil authority may of right make a law, decree or regulation respecting an establishment of religion, or affecting its free exercise.

State churches and church-states are alike in direct conflict with the principle of freedom. A free church in a free state, each contributing freely and helpfully to the legitimate sphere and functions of the other, is the ideal, but with no financial or administrative dependence of either upon the other. No State may rightly prefer or favour one form of religion above another.

In continuance of our consistent Baptist practice, we are imperatively constrained again to insist upon the full maintenance of absolute religious liberty for every man of every faith and of no faith.

(B) *Resolutions on Commission Reports.* (i) This Congress has received with high appreciation the report of Commission No. 1, on the subject "What Baptists Can Do to Avert War and Promote Peace," and commends its contents to Baptists throughout the World for study and action. The Congress would call attention to the important proposals in Section II as especially deserving close and sympathetic study; and trusts that the "appeal to the Baptists of the World," which forms Section III, may evoke a far-reaching response.

(ii) This Congress has received with high appreciation the informative report of Commission No. 2 regarding "The Baptist Contribution to Christian Unity," and would commend it to the consideration of the constituent unions and conventions, and Baptists generally.

(iii) This Congress has received with high appreciation the informative report of Commission No. 3 on "Findings of the Oxford and Edinburgh Conferences," and would commend it to the consideration of the constituent unions and conventions, and Baptists generally.

(C) *Rumania.* This Baptist World Congress has learned with satisfaction that, through the action of the Prime Minister, the Rumanian Baptist Churches, which were last year closed as the effect of repressive administrative orders issued by the Minister of Cults, have throughout the larger part of the land been re-opened. The Congress has also learned of the issue of a new administrative decree whose terms are less severe than those of earlier decrees.

The Congress, while recognizing the comparatively sympathetic approach to the problem now made by the Rumanian Government, is nevertheless constrained to point out that the new administrative decree, so far as its contents are known, appears to be unacceptable, inasmuch as the exercise of control by a Government Department of the internal affairs of the churches is in itself a violation of the principle of religious freedom. Furthermore, the entirely false principle that the freedom and rights of Christian Churches are dependent upon their numerical strength is embodied in the new decree. The Congress endorses the resolution of the Baptist World

Alliance adopted on September 16th, 1938, and expresses its earnest hope that the Royal Government of Rumania will, in the immediate future, establish full religious freedom and grant to the Baptist Communion throughout the whole country the legal status of a recognized cult.

- (D) *Russia*. The members of this Sixth Baptist World Congress, meeting in Atlanta, Ga., record their sorrow that it has been impossible for any representatives from the U. S. S. R. to participate in their assembly. They would desire, if it is possible to reach them, to assure the Baptists in those Republics of the prayerful and continuous sympathy of their fellow-believers throughout the World.

The members of this Congress deeply deplore the fact that the government of the U. S. S. R. has maintained through many years, and still maintains, an attitude and policy of hostility to religion.

They earnestly desire friendship between the governments and peoples of the earth, and they would emphasize the fact that truly cordial and intimate relations are made impossible by the existence of repression and persecution.

They therefore appeal to the Soviet Government to concede religious freedom, including liberty of private and public worship, preaching and teaching.

- (E) *Temperance*. This assembly of the Baptist World Alliance declares that the sale and use of intoxicants increase crime, waste national resources, corrupt social habits, and are inimical to the welfare of individuals and of society, and should therefore be brought to an end. It calls upon all Baptists by personal example and temperance education to do everything within their power to rid the world of this evil.

- (F) *Racialism*. This Sixth Baptist World Congress, assembled in Atlanta, Ga., is constrained to express the judgment of Baptist people in general on the question of race relationship. The members rejoice that the preparations for the present Congress have been carried through by a joint committee of the races, and in perfect harmony.

The Congress finds that the strong and unwavering convictions which govern the attitude and policy of the Baptist World Alliance are clearly and adequately expressed in the Resolution adopted by the Fifth World Congress which met in Berlin in 1934. It therefore solemnly reaffirms what was then stated in the following terms:

"This Congress representing the World-wide, Inter-racial Fellowship of Baptists, rejoices to know that despite all differences of race, there is in Christ an all-embracing unity, so that in Him it can be claimed with deepest truth there is 'neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all in all.'

"This Congress deplores and condemns as a violation of the law of God the Heavenly Father, all racial animosity, and every form of oppression or unfair discrimination toward the Jews, toward coloured people, or toward subject races in any part of the world.

"This Congress urges the promotion of Christian teaching concerning respect for human personality regardless of race, and as the surest means of advancing the true brotherhood of all people urges the active propagation of the Gospel of Christ throughout the world."

- (G) *Evangelism*. The Congress rejoices in the spontaneous action of a number of its members in gathering for an informal conference on Evangelism, receives with high appreciation the suggestions and recommendations which they have put forward, and refers them to the Executive Committee for sympathetic consideration and consultation.

### Twelfth Session.\*

This session was held at the Ponce de Leon Ball Park, and took the form of a "Young People's Demonstration."

104. The President took the chair at 7.30 p.m.
105. The President read telegrams from the following: (a) His Excellency the Japanese Ambassador in Washington forwarding greetings; (b) The President of the U. S. A., Washington, acknowledging the greetings of the Congress. It was announced that a reply would be sent to the Japanese Ambassador.
106. Dr. N. J. Nordström, Vice-President, presided for the remainder of the session.
107. Prayer was offered by Mr. Douglas Gow, of Canada.
108. The Chairman offered a few introductory remarks.
109. The Rev. J. Cocutz of Rumania delivered an address on "The Best for Christ."
110. At the close of this address, the Chairman called on the audience to rise in support of a message of sympathy for the Rumanians, and especially the Christian Jews.
111. Dr. C. L. Seasholes, Dayton, Ohio, delivered an address on "Young Baptists and Their Freedom."
112. The Rev. Elbert Paul of Vancouver, B. C., delivered an address on "Youth and Church Loyalty."
113. Dr. Theodore F. Adams, Richmond, Va., delivered an address on "Unfinished Business."
114. Musical items were rendered by Mrs. Adams and members of the combined choirs of Negro churches.
115. The meeting closed with the Benediction.

### FRIDAY, JULY 28, 1939.

#### Thirteenth Session.\*

This session was held in the City Auditorium.

116. At 9.37 a.m. the President took the chair.
117. Worship was led by the Rev. C. J. Tinsley, of Australia.
118. The President introduced Dr. J. B. McLaurin, representing India, who thereafter took the chair.
119. Addresses upon the general subject, "The Church and the Community," were delivered as follows: (a) The Rev. Lucasa Sezonov, Bucharest, Rumania, on "The Crown Rights of the Redeemer"; (b) Dr. L. L. Gwaltney, Birmingham, Ala., on

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\*The last three sessions are numbered otherwise than in the programme, the "twelfth" (business) session of the Congress having been omitted because the necessary business was already completed. (See Minute No. 102.)

"What Have We to Say to the Communist?"; (c) the Rev. M. E. Aubrey, C.H., London, England, on "The Totalitarian State and the Christian Faith"; (d) the Rev. Paul Schmidt, Berlin, Germany, on "Liberalism, Collectivism, and the Baptists"; (e) Dr. William Mueller, Philadelphia, Pa.; (f) the Rev. Enrico Paschetto, of Italy.

120. Dr. Rushbrooke reported that invitations for the next Congress had been received from Budapest and Rangoon. He moved that the thanks of the Congress be recorded, and that the invitations, together with any others which may be received, be referred to the Executive Committee for consideration and action. The motion was approved.
121. Music was rendered by Powell Lee.
122. Dr. Rushbrooke stated in response to inquiry that the removal of labels from delegates' seats had been prompted by a desire to avoid racial agitation.
123. Dr. Newton read the following message from Dr. L. K. Williams, President of the National Baptist Convention:

"At first many believed that the bringing of the Baptist World Alliance to Atlanta was fraught with large and new opportunities for good, but with some negative and less helpful consequences. All had to confess it would be an experiment requiring unusual courage, statesmanship, loyalty and patience.

"After six days' sojourn in this matchless city, anticipations have been transformed into deep convictions; and the representatives of the National Baptist Convention, U. S. A., Inc., here present, feel constrained to adopt the following as their deep and sincere stand and attitude.

- "1. That Atlanta is a magnificently hospitable city.
- "2. That while some few remote and more immediate, sincerely regrettable incidents have occurred, the local entertainment committee, under Dr. Louie D. Newton, has worked hard, heroically, patiently and sacrificingly—accomplishing a new and unusual thing in bringing this Congress to America, and to Atlanta, and in giving it under the most trying circumstances, the entertainment which our and other messengers have been accorded.
- "3. We therefore record and hereby express our gratitude to Atlanta citizens as a whole, the local entertainment committee, a generous press, all of which have spared no pains to make this the peer of any of the former Congresses of this Alliance.

"In 1895 at your Exposition, the immortal Booker T. Washington was received with hearty acclaim, when he said "Let down your buckets where you are." Atlanta has helped to make this an inspiring universal slogan. We have dipped anew in those seas these last few days, and have discovered unusual encouragement.

"It was said of one of the tallest and most unique immortal sons of America, Henry W. Grady, whose statue now adorns your beautiful streets, kissing ever the shimmering sunshine of the South, though dead, yet he ever liveth, pointing the way because of that immortal declaration which is attributed to him 'He loved the nation into one.' That spirit has been the strange contagion of this Baptist meeting, and an abiding basis of the fellowship Atlanta has fostered for this week. And more, you have enabled Baptists of the world to try to



be one in spirit and to help form in Christ that real brotherhood that will banish from the earth all of its ills which today yet sorely and passionately grieve our common Lord Jesus Christ.

"Again we thank you. These are the heartfelt greetings of the National Baptist Convention, U. S. A., Inc., which according to 1926 Government census report is ninety per cent of all the Negro Baptists in America."

124. The meeting was closed with prayer.

### Fourteenth Session.\*

The closing session was held at the Ball Park.

125. Dr. Newton and his co-chairman, Dr. Ellis, introduced the officers of the local committees responsible for organizing the Congress, to whom, with all their co-workers, thanks were expressed by the Congress. Special recognition was recorded to the six hundred Boy Scouts and their officers.

126. At 8.13 p.m. the President took the chair.

127. The President introduced Dr. Clifton Gray, who moved the following resolution, which was unanimously accepted:

"The Baptist World Alliance gratefully records its deep sense of obligation to many individuals and organizations as well as to the citizens of Atlanta as a whole for the magnificent cooperation which has helped to make this Sixth Baptist World Congress a unique event in the religious history of America. The official program contains numerous acknowledgments to a host of men and women as well as church and civic bodies, who have shared in this great work which has resulted in such notable success. To all of these friends we extend our sincerest thanks. You have made the spirit of Atlanta a living reality to thousands of messengers who have come hither from the ends of the earth. Your courtesy, your friendliness, and your sympathetic interest have left nothing undone to make our stay in your fair city something that can never be forgotten. To the press and radio organizations, and in particular to the newspapers of Atlanta, we are under the profoundest obligations, for unexampled space as well as for intelligent interpretation and adequate coverage of the many sessions of this Congress. Finally, this resolution of thanks would be sadly inadequate if it did not mention by name the beloved leader of this city, who, through his remarkable promotional ability and his genius for friendship, had been the largest single human factor in bringing about the most notable Congress Baptists have ever held—Dr. Louie D. Newton."

128. Prayer was offered by Dr. J. M. Nabrit.
129. Music was rendered by Henry Curtis Ellison.
130. A resolution was passed to send flowers to Mrs. Newton, the mother of Dr. Newton, in her illness.
131. The President named the following as members of the deputation which should interview the Ambassadors of Rumania and the

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\*The last three sessions are numbered otherwise than in the programme, the "twelfth" (business) session of the Congress having been omitted because the necessary business was already completed. (See Minute No. 102.)



- U. S. S. R. in Washington, and he desired them to appoint substitutes if unable to attend: The incoming President, the incoming General Secretary, Dr. W. B. Lipphard, Dr. J. B. McLaurin, Dr. C. E. Maddry, Dr. Louie D. Newton, Dr. N. J. Nordström, Dr. Rufus W. Weaver, Rev. Wu Chi Chung.
132. The incoming President, Dr. J. H. Rushbrooke of London, England, took the chair and briefly acknowledged the upstanding welcome of the Congress.
  133. An address was delivered by Dr. C. D. Gray on "What This Congress Has Accomplished."
  134. The Chairman read a message of greeting and thanks from the Chinese delegates to the Congress, and asked the members of the Congress to rise in support of an assurance of sympathy and prayer for them and for their people. All present rose to their feet.
  135. Music was rendered by Mrs. Huggins.
  136. An address was delivered by Dr. S. W. Hughes, London, England, on "World Peace."
  137. Music was rendered by the Sextet of the Rockmart Baptist Church.
  138. The "Coronation Address" was delivered by Dr. C. Oscar Johnson, St. Louis, Mo.
  139. The Congress closed with prayer and the Benediction by the President.

ROBERT L. CHILD,  
Minute Secretary.

J. H. RUSHBROOKE,  
General Secretary.

Atlanta, Ga., July 28, 1939.



II

PRESIDENTIAL

ADDRESS:

SECRETARIAL

REPORT:

AND

CONGRESS

SERMON

## THE BAPTIST MESSAGE AND MISSION FOR THE WORLD TODAY.

[Presidential Address by the REV. GEO. W. TRUETT, D.D., LL.D.]

As Baptists from around the encircling globe are gathered in the beautiful, forward-looking and nobly hospitable city of Atlanta, in the Sixth Session of the Baptist World Congress, surely gratitude deep and joyful is in all our hearts, when we recall the grace of God bestowed upon our world-wide Baptist fellowship, during the thirty-four years of the life of the Baptist World Alliance. We are here from five continents, and from some sixty different nations. These messengers of good will are here from the Far East—from India and Burma, and China and Japan; from Australia and New Zealand; from Africa and South America; from practically all the countries of Europe, except Russia, and even that great land will be represented by some of her exiled sons. We are here from Canada and Alaska, and Central America and Cuba, and from the Islands of the Seas. We are here from the United States, North, South, East and West.

One may well wonder whether there has ever assembled on this Continent a more significant religious gathering than is this Congress. The Baptist communion is the largest Free Church communion in the world, numbering between twelve and thirteen million adult members, not including Russia and some other sections where recent statistics are lacking. The Baptist family is by far the largest non-Catholic communion in the United States, her churches numbering more than ten million members. Included in this large company are between three and four million Negro Baptists, whose remarkable growth in numbers and in glorious achievements, let me say to our fellow Baptists from other lands, will forever stand out as epic chapters, in the religious life of America.

All these Baptists here assembled, and the millions of Baptists represented by these messengers, we would fervently salute with Paul's benediction: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." Nor would we stop with our salutations to our fellow Baptists, but we would also say with Paul, to our fellow Christians of every name and land: "Grace be with all them who love the Lord Jesus Christ in sincerity."

It is especially gratifying to us all that so many missionaries, from lands near and far, are here with us in this Congress. They are our most honored messengers. The largest and best contribution made to the missionary cause is the missionary. More important than all our gifts in money, important as these are, are the lives of the missionaries. The paramount benefactors of the world today are not those who add to life's quantity, but those who add to its quality. Well does our Master say: "A man's life consisteth not in the abundance of the things which he possesseth." What money gift to missions could compare with the life of the missionary, William Carey? Or with the lives of Adoniram Judson, and Luther Rice, and Matthew T. Yates, and Lottie Moon, and Henrietta Hall Shuck, and Robert Morrison, and David Livingstone, and John G. Paton, and John E. Clough, together with an unnumbered host of faithful men and women whose missionary lives have markedly changed the world? Carey translated the whole Bible into six different languages, and the New Testament



REV. GEORGE W. TRUETT, D.D., LL.D.,  
*President 1934-1939.*





into twenty different dialects. The capable, faithful Christian missionary is the chief ambassador, the best interpreter, the most faithful mediator in all the world. We stand in most grateful salute, upon every thought of our valiant missionaries and their immeasurably blessed work!

I would also speak a very personal word concerning one who is here with us today, even our own beloved World Secretary, Dr. J. H. Rushbrooke. Through the years of intimate association and conference and travel with him, he has continually loomed larger in spiritual wisdom and strength, and in epoch-making serviceableness. He is the best informed man about Baptist affairs in all the world today. The indebtedness of our Baptist world family to this humble Christian brother, and this incomparable Baptist leader, can never be fully realized by us while we are here in the flesh. His record is on high, and glorious shall be his reward from Him Whom he lives to serve. He is one of God's chiefest gifts to our Baptist people, in all their long and eventful history. May God spare him to us yet many years, and crown all these years with ever-increasing happiness and usefulness!

It is no small matter that these thousands of Baptists have journeyed from near and far, to this World Congress. You have come together in one of the most ominous and epochal hours in the life of the world. Stupendous influences and forces are shaking the world to its very foundations. The deadly menace of materialism casts its baleful shadow throughout all realms, and among all peoples. The astounding fact of ghastly persecutions, both racial and religious, continues to challenge the whole world with horror, and to make a blot that is an unspeakable disgrace to civilization. Fear seems to have the pass-key to whole nations, as well as to myriads of individuals, whether in palace or cottage. Vast changes are rapidly sweeping the world as swirling ocean currents sweep the seas. These changes are economic and financial, political and governmental, educational and social, moral and religious. The world is still in the dreadful aftermath of the most ghastly and widely desolating war in all the history of mankind. The instability of reconstruction continues to plague the nations, both large and small. Misunderstandings, both national and international, seem relentless in their persistence. Wars and rumors of wars even now are casting their dark shadows across the earth. All these conditions poignantly remind us how desperately we need help above ourselves.

On every hand, the acutely searching question is heard: Have Christians an adequate remedy for the poignantly troubled world situation of today? Is there a Door of Hope in the valley of Achor? Is there any helper anywhere who is able to heal the awful hurts of our wounded, sinning, suffering world? Happy am I to believe that this assembled Congress, with united and unfaltering conviction would answer: "Yes," to such question. We would fervently sing with the poet:

"We know of lands that are sunk in shame,  
Of hearts that faint and tire;  
And we know of a Name, a Name, a Name  
That can set such lands on fire."

And there is only one Name that can do it. "Thou shalt call His Name Jesus, for He shall save His people from their sins." An ancient prophet foretold His coming in these words: "For unto us a child is born, unto us a son is given; and the government shall be

upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Here then is the one all-sufficient Mediator between God and man, between man and man, and between nation and nation. He is the Mighty Daysman, the Great Reconciler, the Center of Unity. When men really love Him, they will love one another. He is the outstanding miracle of the ages. The search-light of criticism has been focused upon Him, both by friends and by foes, for nearly two thousand years, and yet it has failed, through all the centuries, to find in Him one suggestion of sin, one ill-advised word, one selfish deed. He was born in the first century, yet He belongs to all centuries. He was born a Jew, yet He belongs to all races. He was born in Bethlehem, yet He belongs to all countries. His challenging call is alike to Saxon, and Teuton, and Mongolian, and Slav, and Latin, to come penitently to Him for His forgiving grace, and His empowering help. Oh! who would not wish to follow in Christ's train, through all the swift-changing years of time, and then, beyond, throughout the ceaseless cycles of eternity?

The question arises: What is the purpose of this Baptist World Congress? What brings together this vast company of Baptists? The general answer is that we come on a mission of fraternity and inspiration. The more definite answer is that we come to get and to give renewed emphasis to "THE BAPTIST MESSAGE and MISSION for the WORLD TODAY."

This Congress does well to have as its Motto Text, Paul's positive pronouncement: "For other foundation can no man lay than that is laid, which is Jesus Christ." The first question in the building of any structure relates to its foundation. One is a foolish builder if he fails to look carefully after the soundness and safety of the foundation of his building. There must be a foundation for a building, for a vocation, for a nation, for a life. The abiding strength and real value of any structure will depend ultimately upon its foundations. If the structure be built upon the sand, it is doomed to defeat when comes the storm. Even so, a religious faith must see well to its foundations, or it will fall. Any and every religious denomination should be able and ready to give a clear reason, or reasons, for its distinctive faith. I would here frankly say that for Baptists there is one authoritative and final source of religious truth, and that source is the Bible. Our contention is that God's Will for mankind is fully expressed in the Bible, and to that Will we are bound to conform, in all matters relating to doctrine, polity, ordinances, worship and Christian living. How shall we find out Christ's Will for us? He has revealed it in His Holy Word. The Bible, and the Bible alone, is the rule of faith and practice for Baptists. To them the one standard by which all creeds and conduct and character must be tested, is the Word of God. They ask only one question concerning all religious faith and practice, and that question is, "What Saith the Word of God?" Not traditions, nor customs, nor councils, nor confessions, nor ecclesiastical formularies, however venerable and pretentious, guide Baptists, but simply and solely the will of Christ as they find it revealed in the New Testament. Christ is our one foundation, and we are to build alone upon Him. He is our Prophet, Priest and King, our one authoritative Teacher, our atoning, adequate Savior, our Divine Lord and King. His word is our Court of last appeal, and His Command is to be faithfully obeyed, whatever may be the cost. The mighty preacher, the late Dr. B. H. Carroll, has thus stated it for us: "The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament is all the law of Christianity. The

New Testament always will be all the law of Christianity." Baptists hold that this law of Christianity is the unchangeable and only law of Christ's reign, and that whatever is not found in this law cannot be bound on the consciences of men; and that this law is a sacred deposit, an inviolable trust, which Christ's friends are ever faithfully to guard and perpetuate, wherever it may lead, and whatever may be the cost, of such trusteeship.

Just here it is seen that the Baptist message and the Roman Catholic message are the very antipodes of each other. The Roman Catholic message is sacerdotal, sacramentarian and ecclesiastical. In its scheme of salvation it magnifies the church, the priest and the sacraments. The Baptist message is non-sacerdotal, non-sacramentarian, and non-ecclesiastical. Its teaching is that the one High Priest for sinful humanity has entered into the holy place for all, that the veil is forever rent in twain, that the mercy seat is uncovered and open to all, and that the humblest soul in all the world, if he be truly penitent, may enter with all boldness and cast himself upon Christ. Baptists are in conscience compelled to reject and oppose sacerdotalism that puts a priest between a soul and Christ; and sacramentarianism that makes external ordinances in themselves, vehicles of grace; and ecclesiasticism that puts a church between a sinner and salvation. We are, in all kindly candor, compelled to say that the Catholic doctrines of baptismal regeneration and transubstantiation are to the Baptist mind fundamentally subversive of the Spiritual realities of the Gospel of Christ. Likewise, the Catholic conception of the church, thrusting all its complex and cumbrous machinery between the soul and God, prescribing beliefs, claiming to exercise the power of the keys, and to control the channels of grace—all such lording it over the consciences of men, is to the Baptist mind an insufferable tyranny in the realm of the soul, and tends to frustrate the grace of God, to destroy freedom of conscience, and terribly to hinder the coming of the Kingdom of God. Still further must Baptists say frankly but kindly that they find no authority in the New Testament for one man as the infallible head of an ecclesiastical organization. Peter evidently did not know that he was a Pope, nor did his fellow apostles know it. He was a fallible, married man; he did not appoint the successor to Judas; he associated with his fellow Christians. It will be recalled that Paul withstood Peter to his face. History will not let us forget that papal aggression began with Leo, about the middle of the fifth century, and culminated with Hildebrand, about the middle of the eleventh century, and reached its astounding climax at the Vatican Council, in 1870, by the formal declaration of papal infallibility. That was one of the astonishing events in all history, when the Vatican Council, by majority vote, decreed the dogma of papal infallibility. It is not to be wondered at that the excitement was at white heat, during the discussion of such dogma, and especially when the final vote was announced. You will recall that in the midst of all the turmoil and tenseness of that excited assemblage, Cardinal Manning stood on an elevated platform, holding in his hand the paper just passed, declaring for the infallibility of the Pope, and shouted these words: "Let all the world go to bits, and we will reconstruct it on this paper." A Baptist smiles at such an announcement, but not in derision and scorn. Although the Baptist is the very antithesis of his Catholic neighbor, in Biblical conceptions and contentions, yet the Baptist will wholeheartedly insist that his Catholic neighbor must not be prevented from having his candles, and incense, and sanctus bell, and rosary, and whatever else he wishes in the expression of his worship and faith. A Baptist must, in conscience, at all times, and



everywhere, plead for absolute religious liberty for his Catholic neighbor, for his Jewish neighbor, and for everybody else. But what is the Baptist answer to the contention of his Catholic neighbor for papal infallibility? Holding aloft a little book, the name of which is the New Testament, the Baptist shouts this cry: "Let all the world go to bits, and we will reconstruct it on the New Testament."

It matters vitally what we believe. Ideas rule the world. The world's conduct is moulded by its beliefs. A religious denomination is moulded by its ruling principles, just as is a nation, and as is an individual. The late President Mullins has left on record one sentence that may well characterize the historic significance of Baptists. That sentence affirms the competency of the individual, under God, in matters of religion. That principle is the keystone truth of the Baptists. By this principle is meant, not a competency of the individual in the sense of human self-sufficiency, but a competency, under God. Religion is a matter of personal relationship between the soul and God, and nothing extraneous may properly intrude here—no ecclesiastical nor civil order, no church, nor ordinance, nor sacrament, no preacher, nor priest, may dare to stand between the individual soul and Christ. Out of this cardinal, bed-rock principle, all our Baptist principles emerge.

When we turn to the New Testament, which is the law and guide-book for Christ's people, we find that supreme emphasis is everywhere put upon the principle of individualism. The individual is segregated from family, from church, from state, from society, from dearest earthly friends and institutions, and brought into direct, personal dealings with God. Everyone must give account of himself to God. There can be no sponsors or deputies or proxies in such vital matter. Each one must repent for himself, and believe for himself, and be baptized for himself, and answer to God for himself, both in time and in eternity. Quaint John Bunyan was true to the New Testament teachings, when in his *Pilgrim's Progress* he made the entrance into the narrow way to heaven, a wicket gate so small that only one could go in at a time. In the Kingdom of God the individual is always the unit. The clarion call of John the Baptist is to the individual: "Think not to say within yourselves, we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid upon the root of the trees; therefore, every tree that bringeth not forth good fruit is hewn down and cast into the fire." One man can no more repent and believe and obey Christ for another, than he can take another's place at God's judgment bar. Neither persons nor institutions, however dear and powerful, may dare to come between the individual soul and God. "There is one mediator between God and men, the man Christ Jesus." Let both the state and the church, let any institution, however dear, and any person, however near, stand aside, and let the individual soul have his own direct and personal access to God. One is our pontiff, and His name is Jesus. The undelegated sovereignty of Christ makes it forever impossible for His saving grace to be manipulated by any system of human mediation, whatsoever.

It follows, therefore, logically and inevitably, that every man has the right to worship God according to the dictates of his own conscience; and that no man, nor set of men, no government, religious or civil, has the right to dictate how a person may worship God, and to punish him if he does not worship that way. The right of private judgment is the crown jewel of humanity. And for any person or institution to dare to come between the soul and God is a blasphemous



mous impertinence and a defamation of the crown rights of the Son of God. Baptists regard as an enormity any attempt to constrain men by penalty or patronage, to this or that form of religious belief. What a frightful chapter has been written, the world around, by disregard of this lofty principle of freedom of conscience, and its inevitable corollary, the separation of church and state! John Bunyan was kept in jail for twelve long years, because he utterly rejected the claim of the state to forbid his preaching the Gospel of Christ. Yonder in Massachusetts, Henry Dunster, the first President of Harvard, and one of its chiefest helpers, was removed from the presidency, because he objected to infant baptism. Roger Williams was banished, John Clarke was put in prison, and Obadiah Holmes was publicly whipped on Boston Common; and all this, because they refused to stultify their consciences. In Connecticut, the lands of our Baptist people were confiscated and their goods sold, to build a meeting-house and support a preacher of another denomination. In old Virginia, the battle for religious and civil liberty was long and grandly waged, and the final triumph recorded there was such as to write imperishable glory upon the name of Virginia forever. Fines and imprisonments and persecutions were everywhere in evidence in Virginia, for conscience' sake. On and on our Baptist forbears waged their unyielding battle for religious liberty, in Virginia, in the Carolinas, in Georgia, in Rhode Island, and Connecticut, and Massachusetts, and wherever else they lived and labored. They dared to be odd, to stand alone, to refuse to conform, though it cost them suffering and even life itself. They pleaded, and suffered, and kept on with their protests and remonstrances and memorials, until, thank God, forever, their contention was won, in these United States, and written into our country's Constitution, that church and state must, in this land, be forever separate and free, and that neither must ever trespass upon the distinctive functions of the other. Historic justice compels me to say that this was preeminently a Baptist achievement. Let me hasten to add that this achievement was not because Baptists were inherently better than their neighbors—we would make no such arrogant claim—but because of their unwavering loyalty to the God-given principle of freedom of conscience. The impartial historian will ever agree with Mr. Bancroft, our American historian, when he says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." And such historian will also agree with the noble champion of human rights, John Locke, who said: "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty." And still again, will he agree with the eminent Judge Story, long a member of our Nation's Supreme Court, when he says: "In the code of laws established by the Baptists in Rhode Island, we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and that men should not be punished for worshipping God in the way they were persuaded that He requires."

Whitelaw Reid says that the greatest fact of modern history was the rise of the American nation. We must demur to such statement, and insist, instead, that the greatest fact of modern history was the discovery of the idea of liberty, religious and civil, and that such discovery was made preeminently by the Baptists. Religious liberty is the nursing mother of all liberty. Without it all other forms of liberty must soon wither and die. The Baptists grasped this conception of liberty in its full-orbed glory, from the very beginning. Their contention has been, is now, and must ever be, that it is the God-given and indefeasible right of every human being, to worship God or not,

according to the dictates of his conscience; and, as long as he does not infringe upon the rights of others, he is to be held accountable to God alone, for all his religious beliefs and practices. And Baptists make this contention, not only for themselves, but as well, for all others—for Protestants of all denominations, for Romanists, for Jews, for Quakers, for Turks, for Pagans, for all men everywhere. Their contention is not for mere toleration, but for absolute liberty. There is a wide difference between toleration and liberty. Toleration implies that somebody falsely claims the right to tolerate. Toleration is a concession, while liberty is a right. Toleration is a matter of expediency; while liberty is a matter of principle. Toleration is a gift from man, while liberty is a gift from God. It is, therefore, the consistent, insistent and persistent contention of our Baptist people, always and everywhere, that religion must be forever voluntary and uncoerced, and that it is not the prerogative of any power, whether civil or ecclesiastical, to compel men to conform to any religious creed or form of worship, or to pay taxes for the support of a religious organization to which they do not belong, and in whose creed they do not believe. God desires free worshippers, and no others.

In view of their essential principles, it is easy to understand why Baptists believe that every State Church is a spiritual tyranny. In the very nature of the case, there can be no proper union of church and state, because their nature and functions are utterly different. Jesus stated the principle in the two sayings, "My Kingdom is not of this world," and "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." When, therefore, the state seeks to play mentor to the church, or the church to the state, a Pandora's box of evils will be loosed upon the people.

"Let Caesar's dues be paid  
To Caesar and his throne;  
But consciences and souls were made  
To be the Lord's alone."

In their adherence to the union of church and state, Luther and Calvin and Zwingli and other great reformers suffered the Reformation to pass into eclipse, in a distressingly large measure. That one utterance of Jesus, "Render unto Caesar the things that are Caesar's and unto God the things that are God's," marked the divorcement of church and state, once and for all. It marked a new era for the creeds and deeds of men. It was the sunrise gun of a new day, the echoes of which are to go on, and on, until the doctrine of "A Free Church in a Free State," shall have absolute supremacy, in every land, whether great or small, around the encircling globe.

Concerning the church, Baptists hold that it is a Divine institution, not evolved from the changing conditions of society, but expressing the mind of Christ; that it is an enduring institution, adapted to all times and climes; that it is the custodian of the truth, to hold and teach it to the end of time, and to all peoples. They hold that a church of Jesus Christ is a spiritual institution, and that it is a pure democracy, without disbarment of franchise to any member, on the ground of nationality, race, class or sex. There are two ordinances of the church,—Baptism and the Lord's Supper, neither as a means of salvation, but both figurative and commemorative. It is a vital Baptist principle that spiritual birth must precede church membership and these two ordinances.

Baptists hold the immemorial position that all true believers in Christ as their personal Savior, are saved, having been born again;

and this without the intervention of preacher, priest, ordinance, sacrament, or church. Therefore, we profoundly rejoice in our spiritual union with all who love the Lord Jesus Christ in sincerity and truth. We cherish them as our brothers in the saving grace of Christ, and heirs with us of life and immortality. We love their fellowship, and maintain that the spiritual union of all true believers in Christ is now, and will ever be a blessed reality. This spiritual union does not depend on organizations, or forms, or ritual. It is deeper, higher, broader and more stable than any and all organizations. Baptists joyfully cherish all these believers in Christ, as their brothers in the common salvation, whether they be found in a Protestant communion, or in a Catholic communion, or in any other communion, or in no communion.

Surely, surely, all right-thinking Christians, whatever their name and creed, must cherish in their hearts a deep and abiding Christian love for all their fellow-believers in Christ; and must most gratefully rejoice in all that they are doing for the salvation of the lost of earth; and for every token of honor that they bring to Him Who is Lord over all and blessed forevermore. This joyful and understanding fellowship of Christ's people is to be cherished and magnified in every wise and worthy way. Well does John Calvin remind us that disagreement among Christians may proceed without any violation of charity, and that there is no spiritual unity except in Christ, and no charity of which He is not the bond. Wisely and faithfully does Calvin go on to say that the chief point in preserving charity, is to maintain faith, sacred and entire. One thing must be clear to us all—there can be no real unity at the expense of the truth. Any unity, except in the truth, would not only be fatal, but it would also be treachery to Christ. It behooves all Christians faithfully to inquire how they may come closer together. Shall they do so by reducing their beliefs to the minimum? Any union which is not based on the unreserved acceptance of the Lordship of Christ, falsifies itself, and should be promptly rejected by all serious minded men. That would indeed be very shallow and unworthy reasoning which advocates union by compromise, in the realm of spiritual truth. Its voice is the voice of Jacob, but its hands are the hands of Esau.

Our Baptist message to our brethren of other communions may be stated in these three words—Truth, Freedom, Unity. And these words stand in the order named—Truth, Freedom, Unity. Our first concern must ever be for truth. "Ye shall know the truth, and the truth shall make you free." Any other union is fictitious and must end in disaster. Let us ever hold fast to our one source of authority in spiritual matters. It is not in a man, nor in a church, nor in personal desires and expediency. In the days of the ancient Judges, "Every man did that which was right in his own eyes." Jesus' word is, "If ye love me, ye will keep my commandments." The only possible road to real Christian union is by the way of the unreserved acceptance of the Lordship of Christ, as revealed in the Holy Scriptures. "One is your Master, even Christ, and all ye are brethren." The abiding word for us all is: "Whatsoever He saith unto you, do it."

The fact of our joyful Christian fellowship with Christ's people—which fact is ever to be wisely magnified by us all, does not mean that we are to play fast and loose with our Christian convictions. Indeed, the momentous days which are now upon us call mightily for renewed clarity of thought, and for deepening of convictions concerning the message and mission of all Christ's people. It is con-

viction that convinces. "There's untold power in him who knows a thing is of God's own willing, though doubts may shroud in cloud the transient hour." "We cannot but speak the things which we have seen and heard." "If the foundations be destroyed, what can the righteous do?" "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" The place of the Christian pulpit and the Christian teacher is no proper place for a religious stammerer. We need a reincarnation of the John Bunyan spirit, throughout all the Christian world today. He was long kept in jail, because of his fidelity to his Christian convictions. When he was offered his freedom, if he would put his conscience in shackles, he made the sublime reply: "I will stay in prison till the moss grows on my eyebrows, rather than make a slaughterhouse of my conscience, or a butchery of my principles." That is the spirit for all God's people today.

Let us hark back again to the great doctrine of Religious Liberty, and its inevitable corollary, the Separation of Church and State. I speak now this special word to our Baptist people of our United States of America. While we are lamenting the loss of religious liberty and other civil rights, in different sections of the world, it behooves us to open our eyes to insidious encroachments here in our own land. With a great price, our fathers purchased this great freedom which we now enjoy. Let us see to it that we do not forget it, nor allow anybody else to forget it. Over a great bridge is a tablet which reads: "This is what the bridge cost." Then follows the list of the names of the workmen who lost their lives in the building of the bridge. We have no complete list of the many who suffered in this land that we might have the priceless boon of religious and political liberty. Their epoch-making service must not be forgotten. "Eternal vigilance is the price of liberty." In illustration of the subtle, but real encroachments upon liberty in America, call to mind the recent agitation in connection with the National Congress, to include church employees in Federal Security pensions. To be sure, such proposal was defeated by church pressure, but let the ominous fact be remembered that it was also church pressure that introduced the question into Congress. Take again, the fact of the allocation of public funds to sectarian purposes. That question has long and often been in the public mind, in one form and another. Bills are proposed, in various states, again and again, for taxes to be appropriated for sectarian schools. If haply any of our Baptist people have, in an hour of weakness, been in any way enthralled by this encroachment, let them speedily repent of such inconsistent course, and go and sin no more! Nothing in all the world is worth doing wrong for! Right at this point all our people need to be wide awake to danger, and faithful to principle, or results will badly plague us, later along. Once more, the frank declaration is here made that any trend or suggestion of the possible establishment of diplomatic relations between the United States and the Vatican would call forth an immediate and unyielding protest from uncounted millions of our American people. Our doctrine of religious liberty in America is for all our people alike. The Pope is simply the honored head of the Roman Catholic Church, and the plea that his dominion over a few acres of ground, called the Vatican City, gives him the status of a temporal Sovereign, is essentially unreal. He has, in fact, no better title to receive governmental recognition from the United States than has the Archbishop of Canterbury, or the Moderator of the Presbyterian General Assembly of the United States, or the Presiding Bishop of the United Methodist Church of this country. We call God to witness that we do not



wish to be petty and inconsistent and un-Christian in our frank reference to this matter. But we do wish to be consistent and faithful to priceless principles, profoundly believing that these principles are of indispensable value, alike to Baptists, to Protestants of every name, to Catholics, to Jews, to Quakers, to everybody in our land.

If, forsooth, the charge is sometimes made that our Baptist people are "exclusive" and "intolerant," and "illiberal," let the answer be modestly repeated that, for the very religious liberty which our cherished brethren of all communions enjoy, they are, most of all, indebted to the Baptists. Surely this charge of intolerance and exclusiveness and illiberality is made without considered thought. Are our Baptist people exclusive and intolerant and illiberal, when the very foundation of their church polity is liberty, not only for themselves, but alike for everybody else? In all their unwavering advocacy of soul-freedom, in its completest measure, and of the destiny-determining principle of the Separation of Church and State, our Baptist people do not have a fleck or stain upon the fair page of their history.

What of our Baptist Message and Mission for the world of today? Is our message any longer needed, and will we be true to our heaven-appointed mission? It is an hour when we should look both backward and forward. The present is inexorably bound with both the past and the future. A mighty heritage now is ours, because of the great names and deeds of our Baptist forbears. There is John Bunyan, the immortal allegorist; and John Howard, the noble philanthropist; and John Foster, the brilliant essayist; and John Clifford, the mighty defender of men's rights; and Alexander MacLaren, the peerless Bible expositor; and Charles Haddon Spurgeon, the most glorious Gospel preacher, perhaps, since Paul. And there are our world-famed missionaries, the story of whose great deeds must forever thrill our hearts. And there were our great teachers like Boyce and Broadus and Mullins and Strong and Robertson. There was Roger Williams, the outstanding apostle of religious liberty, for America and for the whole world. And there were great editorial voices sounded out in behalf of our Baptist World fellowship, like Prestridge and Pitt and others. There were B. H. Carroll, the Pauline preacher, and J. B. Gambrell, the sane philosopher, and R. C. Buckner, the wonderful friend of orphan children. There was John Hope, whose name and noble service enhance the glory of the fair City of Atlanta and the whole country. And there was Booker T. Washington, the world famed teacher and leader in the uplift of his whole race. We call to mind all these noble dead, and many others of our immortal forbears, our hearts paraphrase the cry of Wordsworth: "Milton! thou shouldst be living at this hour—England hath need of thee."

We must not, dare not be indifferent to the heritage of mighty names and vital principles that have come down to us. We must vindicate our faith and heritage by our deeds. Over the doorway of the old Moorish palace, the Alhambra, carved in stone on one side was a book, and on the other, reaching out to clasp the book was a hand. There was a legend that when the hand clasped the book, the Alhambra would fall. That old Moorish palace is a fitting symbol of that Kingdom of evil which is prevalent throughout the earth, and for whose complete downfall and destruction Christ's soldiers go forth to war. Every faithful sermon is a cannon shot in this war. Every worthy Christian life is a steady bombardment against all evil. When will Satan's stronghold fall and the victory of Christ's soldiers be complete? When the hand worthily clasps the book, the Alhambra of Evil will fall. The hand is the hand of duty, the book is the book



of doctrine, and when duty and doctrine clasp each other in fulness of Divine meaning and power, the reign of iniquity will crumble to ruin and utter defeat. "Lead on, O King Eternal, the day of march has come!"

This incomparably fateful hour in the life of the world calls for the dedication of our all for the furtherance of Christ's Kingdom throughout every nook and corner of this earth. Our task is nothing less than the evangelization of the whole world, and to bring it into obedience to Christ. Christianity cannot yield its claim to supremacy, everywhere, nor will it consent to enroll Christ in any Pantheon, anywhere. Christ must be Lord of all, or He will not be Lord at all. There are not two Saviors but one, and hence Christ's holy religion must be exclusive and adapted to all mankind. Paul states this vast truth in his sermon to the philosophers at Athens: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations, that they should seek the Lord, if haply they might feel after Him and find Him." A universal religion is required by the unity of the race. Christ's religion is necessarily intolerant of all pagan faiths, as truth is necessarily intolerant of falsehood and of error. There is no permanent standing room on this planet for the religion of Jesus Christ, and any alternative. It is an inevitable conflict to the finish, between Christianity and every high thing that exalteth itself, or opposeth himself, to God and His Christ. We must secure the acceptance of Christianity everywhere, if we are to preserve it anywhere. The self-preservation of Christianity is conditioned upon its universal sovereignty. It must win everywhere or run up the flag of surrender and defeat. There can be no concordats or compromises in this eternally important matter. "He must reign until He hath put all enemies under His feet." We are in no losing battle when we follow Christ.

"He has sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before the Judgment Seat;  
O, be swift my soul to answer Him, be jubilant my feet,  
Our God is marching on."

Every Christian is to take Christ's world view of the Christian task. Three workmen on a cathedral were asked what they were doing. One said, "I am working for three dollars a day." The second said: "I am cutting this stone to make it fit into its place in the wall." The third said: "I am doing my best to help build that noble cathedral." There were three motives stated—wages, duty, vision. Every Christian is to say with the immortal Wesley: "I look upon the world as my parish"; and "The best of all is, God is with us." Balboa who first discovered the Pacific Ocean, stepped out into its briny waters, and planting there the Spanish flag, claimed that vast body of water, with all the lands it touched, for Ferdinand and Isabella, his King and Queen. With far larger confidence and courage we are to go forth to win this whole world for our Lord and His Christ.

To such end, we must major on Evangelism. That is the first note in the marching orders of our risen Savior and Lord. Evangelism is the missionary spirit in action. It is the forerunner and builder of churches. It is essential to all Christian expansion, and must give its benign influence to all sound teaching in the churches. Dr. Duff well said: "The church that ceases to be evangelistic will soon cease to be evangelical." In the New Testament, everything goes out from the churches and draws back into the churches. What-

ever good may be done by methods and institutions apart from the churches, let us remember that Christ has put His honor in the churches, and it needs to be urged with all emphasis, that the hope of the people for a sound gospel, both for today and tomorrow, centers in the churches of the living God. "The Church of the living God, the pillar and ground of the truth." And the first and supreme business of every church is to win souls to the salvation and service of Christ. This work is not secondary and incidental, but it is primary and supreme. "As my Father hath sent me, even so send I you." "The Son of man is come to seek and to save that which was lost." If the seeking note for the salvation and training of souls be absent from a church, how much difference would there be between such church and an ethical club? All the estates of a church are to go afield, and stay afield, in this Christly work of winning souls to Christ. And all who are won to Christ should follow Him in baptism; and these should all be faithfully taught and enlisted in the doing of all things Christ asks of His people. The preacher, the parent, the teacher, the laymen, the women, the eager young people, are all to be mobilized for this matchless crusade.

Certain fundamentals must be regarded if the soul winner is to win. First of all, there must be a deep realization of human need. God's people are often at ease in Zion, because they do not realize the depth and peril of humanity's need. The supreme tragedy of the world is sin. The whole earth is groaning under its curse. Sin turns the joys of life into the ashes of despair. Sin reigns alike in the hovels of the poor and in the palaces of the rich. Sin is the great separating force of life, even as love is its binding force. Sin divides families and communities and nations. Worst of all, sin separates man from God. The darkest hour this world has ever seen was when God hid His face from the dying Savior, and the saddest cry that earth has ever heard was that Savior's cry: "My God! My God! why hast Thou forsaken me?" Oh! that God's people might worthily realize that all about us are lost souls, hurrying on without hope and without God in the world!

But it is not enough for us to be given the vision of a lost world—we must also know of an adequate remedy for such lost world. Just here we come upon the most enchanting theme in the universe. It is the Gospel story of how a sinner may be saved. "There is none other name under heaven, given among men, whereby we must be saved." This gospel is the one, all-sufficient hope for mankind. It is the hope for the individual, and it is the hope for society. It changes the social order by first changing the social unit. Grace is as real as sin, and grace is far more powerful than sin. "Where sin abounded, grace did much more abound." Wherever the vital facts of Christ's death and resurrection are faithfully proclaimed, Christ verifies His promise: "And I, if I be lifted up from the earth will draw all men unto Me." This very hour, Christ is saving Korean demon worshippers, and South Sea Cannibals, and African Hottentots, and Indian Pariahs, and Confucian Scholars, and Brahmin Priests, and men of every type and temperament under heaven.

"I ask them whence their victory came?

They with united breath,

Ascribe their victory to the Lamb,

Their triumph to His death."

Let me hasten to say that our indispensable need, in the winning of souls is to have the power of God with us. Certain it is that with-

out that supernatural power for which the early disciples tarried at Jerusalem, we might as well surrender the whole Christian propaganda. We would be left helpless in the presence of problems that not only perplex but utterly baffle us. There stands the glorious pledge of Christ to His people: "Ye shall receive power after that the Holy Ghost is come upon you." And, again, He says to His people: "Lo, I am with you always." Granted this Divine guidance and power, difficulties melt away as fogs before the rising sun. Take a hasty glance at the Acts of the Apostles. The whole book is one triumphant song. Not a minor chord, not a discouraged preacher, not a fainting church, not one note of unfaith and fear can anywhere be found. What if they were thrown into prison? They had One who could use an earthquake as a key to open every dungeon on earth. What if there were mountains of difficulties to be faced? There was One with them who could pluck up the mountains and cast them into the sea. Oh! Let us be done with "limiting God!" He is the Almighty God, and our sure and adequate help is in Him. Let us be done with limiting God!

"Give us a watchword for the hour,  
A thrilling word, a word of power;  
A battle cry, a flaming breath,  
That calls to conquest or to death;  
A word to rouse the church from rest,  
To heed its Master's high behest;  
The call is given, Ye hosts arise;  
Our watchword is Evangelize!

"The glad Evangel now proclaim,  
Through all the earth in Jesus' name;  
This word is ringing through the skies,  
Evangelize! Evangelize!  
To dying men, a fallen race,  
Make known the gift of Gospel Grace;  
The world that now in darkness lies,  
Evangelize! Evangelize!"

The story is told that Julia Ward Howe once wrote to an eminent Senator, in behalf of a man who was suffering a great injustice. The Senator replied that he was so much taken up with plans for the benefit of the race that he had no time for individuals. She returned to the Senator this answer: "When last heard from, our Maker had not reached this altitude." God is great enough to specialize. One by one, was Jesus' method, as indicated in His parables and miracles. It was not a lost flock, but one lost sheep that drew the Shepherd into the night and storm. It was not over a Pentecost, but over one repenting sinner that the angels sang. It was not a lost race, but a lost son that kept the father waiting at the gate. Jesus never raised an army from the dead. He stood at the bier and said: "Young man, arise!" He stood at the graveside and said: "Lazarus, come forth." In our Lord's sermons we find vast truths of His holy religion uttered, not to a great congregation, but to an audience of one. To a nameless woman, He announced the great principle of spiritual worship. To a proud ruler He preached His wondrous sermon on the new birth.

Well may Jesus' disciples walk in His steps. Andrew, when he found Jesus, brought his brother Simon to Jesus. Phillip, when he found Jesus told Nathaniel. Peter went from Joppa to Caesarea to have a personal interview with Cornelius. Paul, earth's greatest preacher, was an indefatigable personal worker. See him as he appeals to the Governor of Cyprus, to Felix, to Festus, to Agrippa, to

Onesimus the runaway slave. This appeal to the individual is the supreme secret of success. Every Christian of every age, condition and circumstance is to be an unceasing witness for Christ.

As we go on our world crusade, let all our Christian agencies be kept aflame with the passion of New Testament Evangelism. Let us call all the people back to the Bible, and end the famine that now obtains concerning it. Let plans be made that will regularly carry our religious papers into every home. Let all our training institutions dare to be aggressively and sanely Christian. Let us dare to live the glorious gospel we profess, and if need be let us gladly die for it!

Our declared principles inexorably commit us to a large program of service. The whole gospel for the whole world is our God-given program. The acid test of Jesus is: "By their fruits ye shall know them." The truth is not to be wrapped in a napkin for safe keeping—the truth is to be promulgated. "Why call ye Me Lord, Lord, and do not the things which I say?" Faith is more than a dogma, it is a passion, it lifts, it achieves, it arrives. Great believers are always great doers. Entrusted as we are with such a gospel, what ought we to be and do about it? If we are to be true to our Baptist Message and Mission, we must be missionary enthusiasts. It was no accident that William Carey became the founder of modern missions. His fundamental Baptist principle of obedience to Christ made him a missionary. And so with Judson and Luther Rice, and with all the valiant men and women who followed in their train. If these thousands and thousands of Baptist men and women, now gathered in this World Congress, have the true Baptist spirit, it will leave us no choice but to go and to give, and to live, and if need be to die, that the glorious gospel of Christ may be made known to every human being. There are enough friends of Christ in this Congress, who, if fully dedicated to Christ, could change the whole world. Gideon with three hundred men routed the hosts of darkness at Midian. John Wesley insisted that with one hundred fully dedicated men, he could soon turn the world upside down. This is an hour for the rededication of our all to Christ. "Paul and Barnabas hazarded their lives for the name of Jesus." What are we hazarding for Him? Will we pay the price to inform and to enlist our millions of untrained, inactive Christians? God's ringing cry sounds louder and louder: "Awake, awake, put on thy strength O Zion." And again, His cry from old comes ringing in our ears: "My people are destroyed for lack of knowledge." It is high time for Baptists to take a great step forward. A lassitude seems to have settled upon many of Christ's people. Something grandly heroic and sacrificial needs now to be done to quicken the pulse-beat of our vast Baptist family, and start our people in every land on the upward march. Carlyle's final message is the message for us all: "Give yourself royally." Let us dare to tread the way of the Cross. Let us glorify cooperation and not abuse our liberty, remembering that love and not liberty is the last word in our Baptist vocabulary.

Always somewhere in the world it is midnight. Even so, it is also true that, as it is written on a sundial in Brighton, England: "It is always morning somewhere in the world." This is the word for us today. As we look at some sections of our world today, they are as unpromising as darkness and as ominous as the grave. Violence and tyranny seem to be invincible. Sin and moral chaos appear to rule with unrelenting fury. Just as surely, however, there are great sections of our world which are full of promise and radiant with hopeful outlook. These are the morning places, where the sun is shining and the denizens of darkness are driven to their lairs. Fear and terror are driven away by the coming of the morning. God is not dead, and



rebellion against Him must go down before His Divine purpose and power. Every Babylon of iniquity will ultimately go down before Him. It is always morning somewhere, and by and by, it is going to be morning everywhere. The days of sin and suffering and sorrow cannot always last. "Weeping may endure for a night, but joy cometh in the morning." "He must reign till He hath put all enemies under His feet." One day, war will be put under His feet, forever—may God hasten that day! One day, intemperance in all its hydra-headed manifestations will be put under His feet, finally and forever. One day, death shall be under His feet, so that even the very prospect calls forth the victorious shout: "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ." Let us be done with the spirit of unfaith and defeatism and fear, this day and beyond, forever! There is an ancient tradition of the Jews that in heaven there is music every morning. This is referred to in an old legend about Lucifer, Son of the Morning, who, for pride, was cast out of heaven. Some one asked him what he missed most of all that he had lost, and his reply was, "I miss most of all the sound of the trumpets in the morning." Is not that note—the joyous, challenging, triumphant note—the note most missed with Christ's people today?

As of old, the world was shaken at Pentecost, so will it be again. What would Jesus say to us if He were visibly present with us in this Congress today? We need not guess, we know what He would say. See Him and hear Him on Olivet: "All authority hath been given unto Me, in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit! teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

Let us go to our world mission, in no defeatist spirit but with all-conquering courage and faith. We are following a Leader who "will not fail nor be discouraged, till He hath set justice in the earth; and the isles shall wait for His law." "His dominion shall be from sea to sea, and from the river to the ends of the earth." Let us say with Dan Crawford: "Hats off to the past, coats off to the future." Let us say with Rupert Brooks: "Now God be thanked Who matched us with this hour." Will we be big enough to see our day? Will our leadership be worthy? Will we now as never before cast ourselves upon God? Let us take the long look. The short view is always inadequate. Christ's people are engaged, not simply in a battle, but in a campaign, the outcome of which campaign is certain to be victory for Him Whose right it is to reign,<sup>a</sup> today, tomorrow, and beyond forevermore. "Jesus shall reign where'er the sun does his successive journeys run." He is steadily marching on to His coronation, when He shall be crowned with many crowns—the crowns of creation, of revelation, of history, of salvation, of all the crowns. Oh! who would not wish to link his all with this Eternal Savior and Lord? "Bring forth the royal diadem and crown Him Lord of all!"

"Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all!"

"O that with yonder sacred throng,  
We at His feet may fall,  
We'll join the everlasting song  
And crown Him Lord of all!"







REV. CLIFTON D. GRAY, LL.D.,  
*Honorary Associate Secretary.*

**BETWEEN BERLIN AND ATLANTA.**  
**FIVE YEARS OF THE HISTORY OF THE BAPTIST WORLD**  
**ALLIANCE.**

[Report and Address by the General Secretary, the REV. J. H.  
RUSHBROOKE, M.A., D.D., LL.D.]

The Baptist World Alliance is now in the thirty-fifth year of its life and activity. This is the third World Congress it has convoked on this side of the Atlantic. One met in 1911 at Philadelphia, Pa.; another in 1928 at Toronto, Canada; now for the first time our ecumenical assembly meets within the area of the Southern Baptist Convention. We acknowledge the generous spirit that five years ago prompted the invitation, and has been evident in all the preparations for our welcome. The members of the Alliance rejoice in the privilege of visiting Atlanta and seeing something of the life and work of the Southern Baptist Convention, which forms the largest unit of our world-fellowship. They expect to find here that which will enrich our common life. They are impressed by the unique growth of membership in this Southland, and would fain understand the spirit and methods of its evangelism. They recognize, too, that in this section of the United States our fellowship is enlarged and enriched by millions of Negro brethren, and the fact that these are participating so largely in the Atlanta program is one of its significant and helpful features.

I.

As your General Secretary, my immediate duty is to present a report upon the quinquennium that has passed since the dramatic and historic Fifth Congress in Berlin—the largest assembly of Baptists ever held in the Eastern Hemisphere. You will recall that it was questioned whether we ought to go to Germany. We might, it was said, be denied liberty of speech; and in any event, our utterances would not be heard in the land. We frankly admit that not all we said at the Congress was freely published; but as a result of our going, more appeared in the secular press of Germany in one month than had previously appeared in a whole century. If opinions that conflicted with those of the rulers of the State did not gain wide publicity in the daily press of the country, the foreign correspondents gave us space and attention which made Berlin the finest sounding-board a World Congress ever had. Moreover, for months afterwards, reports of the Congress, and pamphlets dealing with it, circulated freely in Germany. I think the strongest evidence of the pervasive influence of our great gathering is the fact that some eighteen months after it had taken place the authorities suppressed the further circulation of reports. They contained utterances in condemnation of war, of exaggerated nationalism, and of racial discrimination—with specific reference to Jews, and also declarations on the relations of Church and State, and other inconvenient and disturbing matter. But it redounds to the credit of the German government that its pledge to allow the Congress full freedom of discussion and decision was respected, and the retrospect has removed all doubt that in meeting at Berlin we were divinely guided. Further, the resolutions of Berlin awakened notable reverberations. They were communicated to the governments of the world. Ecclesiastical bodies have taken note of our decisions, especially of the pronouncement on international peace. We were, I believe, the first Christian communion to give collective

recognition to the principle that if a true family of nations is to emerge, the doctrine of State sovereignty must be modified. That is a vastly important issue, which all the politicians and even the churches are disposed to shirk. Our deliverance is echoed in the Oxford Conference of 1937; and Lord Lothian, the newly-appointed British Ambassador to this country, has emphatically and repeatedly insisted on the importance of just this idea. Nor can we forget the effect of our resolution on racial discrimination. The Jews of America and Britain and other lands publicly thanked us; in Eastern Europe they went further by thanking God in their synagogues for the witness Baptists had borne. It means much when a great religious communion finds itself able spontaneously, without ifs or buts, without tacit reserves or compromise, to utter its judgment in the hearing of the world. The character of our Alliance and of our Congress gives special weight to such an utterance, for here you have the voice, not of a small official group deliberating privately, but of the ordinary members of the churches. There is nothing artificial or managed or unreal in what our fraternal fellowship thus decides; it springs from the heart and mind of the masses of believers. Shall we not hope and pray that the thought and conscience of our people may here in Atlanta be inspired to express common convictions in such a way as to guide the mind and action not only of our own, but of other Christian communities, in the service of the Kingdom of God?

## II.

Unquestionably the period through which we have lived since Berlin has been one of exceptional difficulty. It has brought many disappointments of reasonable hopes. Were this the time and the place, it would be easy to offer comments upon specific events or policies or governments; but we have not come together in order to say the things that the secular press and the secular platform are saying—often truly, but not in our way. We are here as representing a world-wide Christian communion; and we find it impossible rightly to judge the conditions which have developed except in an atmosphere of humility and penitence. Terrible international crimes have been committed, which conscience must condemn. Theories of the State and its claims have arisen, against which our instinctive reaction as Christians is decisive. We have seen freedom, civil and religious, extinguished in certain parts of the earth, and in others menaced and diminished. Material power is exalted as the final arbiter in human affairs. Secularism even seeks to dethrone God. Good faith has vanished; the pledged word is held in contempt. All that, and more, is true. The terrific power of evil is manifest, but before we indulge in sweeping and unsparing denunciation, we do well to pause. Are we, ourselves, living at such a level as exempts us from the condemnation we are prone to pass on others? It hurts even to the depths of our being to realize that we are all in some measure involved in the common guilt! Take one illustration. To me the appalling martyrdom of China is the shame of the western world. We could have stopped it, and did not. When we reflect upon the pitiable failure of statesmanship there, which has cost millions of lives, what shall we say? If an overwhelming judgment of God fell upon our generation, would it be undeserved? Have not the nations taken the attitude of Cain: "Am I my brother's keeper?" That single example sets in relief the heavy responsibility we must all share until we learn that a love of right for ourselves alone is but refined selfishness. Until—more mightily and inwardly than we have yet dreamed—the passion of philanthropy in its literal sense, love of man as man, shall destroy

the deep-rooted selfishness of a sin-bound race, the world will remain floundering in the mire of fear and suspicion and hate. Nothing short of the whole-souled and universal acceptance of the attitude of God, whose nature and name is love, and whose object of love is the world, will provide the Archimedes' lever to uplift humanity. Incredible dream, say we? It is incredible, apart from the limitless resources of the infinite God. He it is Who in His Son, and in the judgment and forgiveness of the Cross, has dealt with the sin of the race, and He will make His victory effective. That may be difficult to believe, but dare we as Christians disbelieve? To capitulate to evil, to accept as unchangeable infernal conditions that are damning our entire race—for mankind is a unit, and isolation is today not only a moral but even a physical absurdity—is to make the prayer our Master taught "Thy will be done in earth as in heaven" a mockery. It is to proclaim that Calvary was after all the supreme failure of history, that the love and power of the God and Father of our Lord Jesus Christ stand forever defeated. I repeat, we dare not disbelieve; if faith vanishes, we are reduced to despair; there is then no victory that overcometh the world either in personal life or in the wider relations of mankind. The motto text of this Congress expresses truth not alone for the individual and the church, but for a stable human society: "Other foundation can no man lay than that which is laid, which is Jesus Christ."

### III.

Now, in undertaking a report of the action and influence of the Alliance during this difficult period, I place in the forefront the matters of first importance. They are the imponderables and the intangibles—the things spiritually real, whose weight is measured in the scales of eternity and there far outbalances all the external achievements that count in a secular estimate. We are banded together to do things that occasionally catch the attention of the world, as when we adopt some challenging resolution, or take some public action (say in defence of religious freedom) which provokes the wrath of reactionary civil or ecclesiastical forces. As long as these forces are active, and public evils abound, we shall give heed to this aspect of our service: "We can no other, so help us God." But we cannot forget that foremost among the aims set forth in our Alliance constitution are these: . . . "to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and cooperation among them." As I think over the story of the past five years, my own deepest gratitude is stirred by something that had no interest for the public press—a message I was privileged to send in the name of all our people to the Baptists of the European countries in the autumn of last year when war appeared imminent. It was not a political message; it was a call to prayer, to renounce the spirit of hate, to hold fast our unity in Christ whatever might happen in the earthly sphere, to cherish unwavering faith in God. The response was general and wonderful—and most significant was that of the German brethren. Our unity is in a life hid with Christ in God—something different and infinitely greater than any organizational or mechanical fact. We value above all else the opportunity afforded us by the providence of God that called our Alliance into being, to lift the thought of our people above the limitations of class or race or nation into the purer atmosphere of the Gospel. We do not for a moment ignore the grace of God operating through Christians of other names, some holding ideas from which we deeply differ, even to the extent



of regarding them as erroneous and dangerous. We thank God that no Christian communion is utterly destitute of saints. We rejoice in evangelical witness and experience outside the bounds of our denominational fellowship. We are ready to learn from others, and we glorify God in them; but our conviction persists that we have an essential and distinctive part in the service of the Kingdom of God. Baptists lack the rigid organization whose momentum might for a time preserve a visible society from which the Spirit had departed. We have no priestly caste or sacramental magic or State establishment to shore up a decaying and falling temple of faith. We are utterly dependent upon the living God, upon His living Word and Spirit, and on personal loyalty to Him. "Thou art the Christ, the Son of the living God." "On this rock I will build My church." "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood."

Of this central spiritual task of expressing unity and imparting inspiration, stressing the simplicities of our common faith and life, the Alliance has never been forgetful. The yearly messages to all parts of the earth, the call to join together in prayer on Alliance Sunday, the association of our ecumenical Baptist fellowship with great occasions in the life of national groups and conventions, are not trifling matters; they are a true expression of spiritual brotherhood. So the Alliance has been represented—that is to say our world-fellowship has taken part—in such outstanding events as the centennial celebrations of the founding of the great American Baptist missions in South India, in Assam, and in China; the centenary of the founding of the South Australian Union; the Luther Rice Centenary, whose interest is far wider than American; the Jamaican celebration of a hundred years of emancipation; the centennial celebration of the birth of John Clifford, our first President, and of Charles Haddon Spurgeon; the centenary of the founding of Acadia, one of the great Baptist universities in the British Commonwealth; the Norwegian commemoration of three quarters of a century's work in a land one of whose sons is to be the preacher at this Congress; and most recently the Jubilee of the Ontario and Quebec Convention. Denmark will next October complete a century of Baptist work, and we shall take part in the thanksgiving. It means much that these occasions provide opportunities for manifesting and fortifying our ecumenical and intimate comradeship in the life and service of the Gospel.

I have mentioned historical and non-repeating events. Apart from these, and from normal and frequent visitation of unions and conventions by your General Secretary and other officers, it has been possible through the generosity of Dr. Truett and his splendid church again to organize a presidential tour around the world. The time chosen fell in the years of centennial celebrations in India and China. I had the privilege of accompanying the president, and Mrs. Truett's participation added greatly to the value of the journey. I venture to affirm that the tour of this unique evangelist-preacher was among the highest contributions which the Alliance has offered to the vitalizing of faith and fraternity among our fellow-disciples in the vast continent of Asia. Palestine heard him in Jerusalem and Nazareth; India throughout the South, in Delhi, Agra, Calcutta, and elsewhere. He trod in the footsteps of the immortal Carey at Serampore; and the great Burmese mission, the supreme glory of American Baptists, led him in the steps of another immortal, Adoniram Judson. In Southern, Central and Northern China, he brought his message, commended by mighty preaching and accompanied by remarkable conversions. Japan and Honolulu heard him—and everywhere everyone appeared to know him! It was an unforgettable service rendered over vast

territories; and I think it is not an excessive claim, as we contemplate the after-story of Canton and Nanking, Swatow and Shanghai, Peking and Tsinan, Taiyuan and Sian, all of which cities and more we reached, (though in a few cases huge distances and lack of time compelled us to separate, and denied to certain centers the privilege of hearing the president) that the tour was one of the factors aiding the development of the amazing morale of China, and especially of Chinese Christians, preparing them for the heroic endurance which evokes the wonder and admiration of the whole earth. A few months later, the spell of the president was cast upon Europe, and all the hopes his personality aroused in Berlin were more than justified as, north and south, east and west, from Scandinavia to Rumania, and from the Atlantic shores to the Russian borders, his messages were heard, until they reached their conclusion and climax at the Young People's World Conference in Zurich. Nor must we forget that last year, after what he has described as the only serious illness of his life, and while he was still under the necessity of guarding against relapse, Dr. Truett responded to the call to tour Western Canada; or that (apart from countless other Alliance addresses in the United States) he was our spokesman in a noble speech at the Luther Rice centennial. I have told only a part of the work done by one who has laid our world-communion under heavy debt, and in whom all recognize a great gift of God to the churches. In truth, he is the successor of Spurgeon, and it was inevitable that British Baptists should invite him to share in their Spurgeon celebrations.

All will endorse this tribute to our beloved leader during these five years, but others should be named. How many have given voluntary and capable service for these highest ends—the expression of fraternal love, and the inspiration of believers, particularly in regions where they are few and weak. Dr. M. E. Dodd has represented us in the East and in South America; Dr. Henry Townsend in Australia; Mr. H. L. Taylor in Norway; the Rev. M. E. Aubrey in Canada. Quite recently, Dr. Frank H. Leavell has been our spokesman in South America, above and beyond his capable secretarial service for the Young People's Committee. To the chairman of that Committee, Dr. T. G. Dunning, we owe much for untiring labor in cementing the union of the Young People's organization and promoting the personal contacts between men and women of different countries that count for so much in the interests of Baptist fellowship and of international goodwill. Two others, whose official duties in Europe offered opportunities for strengthening fraternal bonds, and who have availed themselves of the opportunities, are Dr. Everett Gill, whose retirement we regret, and Dr. W. O. Lewis, whose detailed knowledge of European Baptists is perhaps unequalled. These names are a selection; this list could be extended almost indefinitely. The spirit of the Alliance is steadily permeating our people. It is through such personal intercourse above all else that our spiritual ends are attained, and we become one in actual fellowship as in faith.

#### IV.

Let me devote a section of this report to a few practical though disconnected questions.

The experiment of bringing certain great subjects before a World Congress not in a speech by an individual but in statements drawn up by international Commissions, approved itself at Berlin, and it has therefore been adopted for the present Congress. You will in due course be considering the reports of the three Commissions on the

important subjects of (1) the promotion of peace, (2) the Baptist contribution to Christian unity, and (3) the findings of the Oxford and Edinburgh Conferences. Without anticipating the judgment of the Congress on any of these statements, it is fitting that we voice the thanks of this assembly for the labor which the members of the commissions have accepted on our behalf, and above all to the three chairmen, Principal N. J. Nordström of Sweden, Principal Wheeler Robinson of England, and Professor W. O. Carver of the United States. To these brethren we are profoundly indebted for an expenditure of time and thought which to my personal knowledge has been as cheerfully as it has been sacrificially incurred.

Another practice has been continued in view of its evident value—the holding of regional conferences. However representative the men and women who come together in a World Congress, in the nature of the case they form a very small section of our people. In a centralized and authoritarian Church, this might not greatly matter, since power and influence are concentrated in the hands of a few; but in a communion that is basically democratic, there is in principle no such concentration of authority and power. We know that in the realm of politics democracy is doomed to failure unless two conditions are satisfied: one a high standard of character, the other a high standard of knowledge. Self-government in the State breaks down apart from a concern for the general good overcoming sectional and private self-seeking; in half a dozen European lands dictatorship has triumphed because of the strength of group interests and corruption—in other words, lack of character. The other main factor favoring dictatorship is lack of knowledge; democracy fails through want or distortion of information. That is why a controlled and muzzled press is a universal feature of totalitarian and would-be totalitarian systems. Above all, dictatorship in the political sphere depends on isolation; the country must be a separated unit, its citizens preserved from contact with the ideas of others. Not human, but national or racial ends, are to be served. Now, the democracy of Baptists can be preserved only by fulfilment of the conditions on which political democracy depends—character and knowledge. By character in this connection, we mean a genuine religious experience, a resolve to seek the mind of Christ, so that no vote shall ever be cast even in a local church meeting except in loyalty to the will of Christ. Without Christian character, i.e., without a regenerate church membership, Baptist democracy cannot live; for it is in truth a theocracy or a Christocracy which is exercised through the forms of democracy. Obviously, knowledge is also needed—of the will of God revealed in the Scriptures, of the conditions of the world in which we are called to witness and work, of our fellow-Christians throughout the earth, that we may enter into the joy and power of a great fellowship and discern the wide horizons of our Lord's purpose. These are the needs which our regional conferences meet. Through them the Baptist World Alliance gets into direct contact with our people as a world assembly cannot. It does this in order to fortify the brethren in their faith. It also seeks to widen their knowledge, so that not only a few but the masses in various lands may know the reality of a brotherhood that is not based on blood and soil, but on the grace of Christ. Tell me: is it not of vital importance that the common man should be aroused to think along these lines? It is not alone a service to the cause of New Testament Christianity, but, because it is that, it is a measureless service to the welfare of the human race—a leaven of good slowly but truly leavening the lump. Therefore we recall with thankfulness



the meetings in a dozen great centers of Europe, and the many thousands who would not be seen at a world congress but have caught the temper and the outlook of our world fellowship.

Let me remark here that the mere existence of our fraternal organization serves the common cause in manifold and often unexpected ways: Much of the mail which reaches the Alliance office comes from smaller and younger groups desiring advice in the light of experience in other lands or of the general practice of Baptists, and the Alliance serves as a clearing-house of information. Grave situations have arisen in which more has been found possible. Our German brethren, for example, saw their remarkably successful foreign mission in the Cameroons crippled by government regulations that made it impossible to export currency from Germany. The enterprise was in imminent danger of collapse. Hundreds of pounds were needed to tide over a season of adaptation to new conditions. True, the Alliance cannot assume the functions of missionary societies and boards; but when we found that none of these was able to extend its responsibilities to meet this exceptional need, there was one thing we could do—make the facts known, and undertake to transmit any private contributions which might reach the Alliance office. That we did as an expression of fraternal interest, and it proved a decisive factor in saving the Cameroons mission. Again recently, unofficially, and almost unexpectedly, very substantial help was rendered to our brethren in what a few months ago was Czechoslovakia. The Munich agreement (about whose political aspects I have nothing to say here) had deprived the Republic of considerable frontier territory, and had cast heavy burdens on our people in dealing with refugees, dismissed workmen, and so forth. A lady sent to me a letter enclosing an English one-pound note; in view of the hard lot of the Czechoslovaks, and the dignity and self-restraint they had displayed under cruel conditions, she wished to send it to the Baptists of the Republic as a thank-offering. I told the story in a short letter to the *Baptist Times*, adding that I would gladly transmit this and any other sums. Without the faintest pressure, over a thousand pounds came in. It has not all been paid over, for after about one-half had been forwarded, Czechoslovakia was overrun and absorbed in other political systems, and it is not yet clear whether the autonomy of the Czechish Baptist Union will in any form be preserved. But these illustrations indicate the opportunities afforded by our fraternal organization. I could add a multitude of minor issues dealt with in the ordinary routine of the Alliance. Often an approach to statesmen or officials, because it comes from a religious communion and has no political or national coloring, has met a gratifying response. The government of Poland (to mention only one example) has shown itself most courteous in meeting our requests, precisely because of our international religious character.

These specific references reveal the quality as well as the quantity of the work we are able to undertake. To me it is ceaseless cause of wonder that our "loose," fraternal, purely voluntary association of autonomous groups of believers, held together by none but spiritual ties—the "silken cords of love"—should be able to speak and act effectively for the comfort and help of the brethren. There are world-organizations which are elaborated and mechanized in a degree of which we know nothing; yet there is no deeper and more Christian unity on earth than that of Baptist people. It cannot be mechanized. If the Alliance ever became the echo or organ of any particular group, or attempted to exercise authority over any, it would be shat-

tered to fragments. Our oneness is on a higher level—in my judgment, on the very highest.

#### V.

I turn to the work to which most of my time and that of my colleagues and staff has been devoted. The cause of religious liberty commands the perennial interest of Baptists. The Gospel alone takes precedence—for although we are nicknamed "Baptists," and accept the name with gratitude for the splendid historical associations that have clustered about it, we care for baptism because we care first for the Gospel of which it is a safeguard. Similarly, it is for the sake of the Gospel, and all the human values this involves, that we are convinced and unwavering pioneers of freedom. Seldom, if ever, was there a clearer call for our distinctive witness on this subject—the demand for the utmost liberty of conscience and worship, of organization and preaching. Among all evil omens of the past five years, the most menacing is the activity of secular and ecclesiastical powers in narrowing the bounds of liberty. In much less than half of the European continent does religious toleration today exist in fact; and few are the countries in which even this is assured. State establishment and patronage, and in greater or smaller measure State control of particular Christian communions, are, outside France and Russia, almost universal. There are dominant churches, either State churches or striving to become such, to which the temper of toleration and the idea of religious equality are anathema. In more than one European State our people are aware of persistent tendencies and intrigues against their freedom. The "ecumenical movement," in spite of the noble resolutions of Oxford, is actually used by a section of Anglicans as a weapon against the liberty of Rumanian Baptists. As to Asia, no feature of our time is as gravely alarming to the missionary enterprise as the multiplication of restrictions and demands in the enlarging Japanese-controlled areas of the Far East—the puppet-state "Manchukuo," Korea, and Japan itself, to which extensive regions of China may be added. Documents emanating from some of these areas indicate grave and multiplying obstacles to missionary propaganda; while the reverence to the Emperor exacted from Christian pupils in schools, in forms scarcely, if at all, distinguishable from Shinto religious rites, suggests too closely the Roman Emperor-worship for refusing which early Christians endured a martyr-death.

Let us consider in some detail cases with which our Alliance has been concerned during the five years under review. Repression continues in *Russia*, and direct intervention has up to now been impossible. The Alliance has lost no opening for reminding our people that Russia offers a persistent challenge to the ideas of Baptists. Last year at Milwaukee I used words that I will repeat here, for they were carefully chosen and they have not lost their force:

"Within the past few months there have come reports of the discovery and 'liquidation' of groups of religious people alleged to be plotting against the State. They are in most cases described as bishops and priests; in a few cases there has also been direct mention of Baptists. Now, I do not hesitate to affirm that the charge of subversive political activity by Baptists is utterly baseless. The conscience of our people in Russia is naturally disturbed by activities of the State directed against religion, but political conspirators they are not. Let me earnestly plead that we shall not forget Russia. Our generation is becoming callous—appallingly callous—and Christian people share the common failing. The exiled, imprisoned, harassed, threatened Christians of



Russia—not Baptists only—how seldom we think of them! The unvarying story of repression bores us; indeed, the newspapers now scarcely refer to it except when some strongly sensational feature appears. But men and women are all the time suffering 'for the Name'; to withhold our sympathy and prayer is, to say the least, sub-Christian!"

Turn to another country. The Protestants of *Spain* are a small minority, and of that small minority Baptists form about one-fourth. What wonder that, considering the bad history of Spain, the land of the Inquisition, and the fact that General Franco enjoyed the support of the Pope and the Roman Catholic hierarchy, they should have been gravely troubled as to their prospects in the event of his victory? When therefore General Franco, through his agent, the Duke of Alba, and Lord Phillimore, issued in "The Times" of London a declaration that his policy is and will be complete toleration for all Christian communions, I at once wrote to "The Times," pointing out that toleration and religious liberty are not synonymous terms, and I formulated a number of specific questions, adopting and adapting the terms of the Oxford Conference. Here is the essential part of the further letter written by Lord Phillimore on the same authority as before:

"I have full authority for stating that the complete toleration guaranteed by General Franco connotes the 'religious freedom' which Dr. Rushbrooke so precisely defines.

Dr. Rushbrooke posed the following questions:

"Will all Christian Communions enjoy—

(a) freedom to determine their faith and creed; (b) freedom of public and private worship, preaching and teaching; (c) freedom from any imposition by the State of religious ceremonies and forms of worship; (d) freedom to determine the nature of their government and the qualifications of their ministers and members, and, conversely, the freedom of the individual to join the church to which he feels called; (e) freedom to control the education of their ministers, to give religious instruction to their youth, and to provide for adequate development of their religious life; (f) freedom of Christian service and missionary activity, both home and foreign; (g) freedom to cooperate with other churches; (h) freedom to use such facilities, open to all citizens or associations, as will make possible the accomplishment of these ends, as e. g., the ownership of property and the collection of funds?

"The answer to all these questions is: Yes."

That was a solemn and specific pledge to the British people in its leading journal. The sequel is interesting. Shortly before I left London for the United States, we learned that Methodist activities had been forbidden in Barcelona by one of General Franco's commanders. At once a deputation consisting of myself and some non-Baptists visited the Spanish Embassy. I called the attention of the Acting-Ambassador, the Marquis de los Santos, to these pledges. He unhesitatingly acknowledged their validity, and assured us that they were to be fully respected. Beyond doubt, he said, the interference at Barcelona was due to temporary exigencies; he would communicate immediately with General Franco, and we might count on the matter being set right.

The outstanding example of prolonged and persistent action by the Alliance as the defender of freedom is that of *Rumania*. The report which I presented in Berlin five years ago contained no reference to difficulties in Rumania. A strong protest and appeal by the Rumanian Baptists and the Alliance had a few years earlier secured through the influence of M. Titulescu concessions that relieved the situation, and closed a specially black period of brutal repression. But the foes of liberty are unsleeping, and the price of freedom is a vigilance equal to theirs. Legal chicanery, local oppression in varied forms, the refusal of the Ministry of Cults to remedy grievances or even to acknowledge complaints, accompanied a new outbreak of intolerance whose development I will not attempt fully to trace. Let me, however, make this clear to all the world: the persecution of Baptists and others in Rumania has never expressed the mind of the Rumanian people. Behind it has always been the sinister figure of the priest. In recent years the ecclesiastics have made a determined effort, by the exercise of their political influence, to end the activity and even the existence of certain dissenting groups, notably the Baptist. It is a long and complicated story, including personal protests by myself to the ministers concerned and to the Patriarch, and an interview with the King which left upon me a definite impression that His Majesty can no more be held responsible for the repression than can his people. The simplest way to bring home the significance of the struggle in the form which it has finally reached is to read to you a resolution of the Baptist World Alliance adopted in September of last year:

"The Baptist World Alliance, the ecumenical organization representing the Baptist communion, whose members in all parts of the world cherish entire goodwill to the people of Rumania and their King, is constrained to record its solemn protest against the administrative ordinance (*Decizie*) No. 26208 published on June 14th last by the Rumanian Minister of Cults, Archbishop Colan, on the following grounds among others:

- "1. The *decizie* in question is directly opposed to the principle of religious freedom, which includes liberty of private and public worship, preaching and teaching.
- "2. It subordinates churches to the secular authority by denying their right to determine the nature of their church government and the qualifications of their ministers and members.
- "3. It denies the generally acknowledged rights of the church, as set forth (for example) by the Oxford Conference of 1937, in which the Rumanian Orthodox Church participated.
- "4. It embodies the entirely false principle that the freedom and rights of Christian churches are dependent upon their numerical strength.
- "5. Its application would involve the closing of practically all the meeting-places of the Baptist communion in Rumania.
- "6. Already, before the day appointed for the full application of the *decizie*, Baptist churches have been closed under its provisions, and Baptist preachers arrested and imprisoned for exercising their right to preach the Gospel.

"The Baptist World Alliance is compelled to point out the direct responsibility of leading officials of the Rumanian Orthodox Church for this *decizie*, since the Minister whose signature it bears is an Archbishop, and the government of which he is a member has at its head the Patriarch. The Alliance recalls the

terms of the Oxford Conference Report accepted by the delegates of the Rumanian Orthodox Church: 'All churches should renounce the use of the coercive power of the State in matters of religion.'

"The Baptist World Alliance assures the Rumanian Baptists of the sympathy and prayer of their brethren throughout the whole earth, and appeals to men of goodwill and lovers of religious freedom in all lands (a) to voice their concern and protest in view of this serious infringement of the rights of citizens who loyally fulfil all their civic duties, including military service, and (b) to urge the withdrawal of the *decizie*, the granting of full freedom to those now subject to unjust restrictions, and the acknowledgment of the Baptist communion as a recognized cult throughout the whole of Rumania."

That was and remains the policy of the Alliance—the flag we have nailed to the mast and shall not haul down.

You recall the events of the closing months of last year and the opening months of this—the protests of Baptists and other lovers of freedom, notably in the United States and in Britain, but also in other lands. I shall not try to list the bodies which lent their aid, but conspicuous among them were the American Baptist Committees on Public Relations, the Free Churches of Britain, the Lutherans of Scandinavia, the Protestants of France. The provisional committee of the World Council in process of formation, though unable to withhold membership from the Rumanian Church which was flouting its policy as defined by the Oxford Resolutions, gave a significant hint of its judgment by inviting the Rumanian Baptist Union to accept membership. In brief, something like a world-conscience found expression. The clerically-controlled government turned a deaf ear to all protest, and the appointed day found the whole of the Rumanian Baptist churches closed. The Rumanian brethren stood firm, and the Alliance stood by them. We petitioned the King, and we dealt point by point with the official answer to our resolution. It was notorious that the Rumanian Cabinet was not united behind the Patriarch and the Archbishop. A reconstruction of the government came about, accompanied by the dropping of the Archbishop whose fanaticism had brought the country into such grave discredit. Shortly afterwards the Patriarch died, and was succeeded by M. Calinescu, a statesman who has never concealed his dislike of the use of the police against the dissenters. The new Prime Minister, doubtless with the sympathy and support of the King, whose signature has not been appended to the repressive measures, (they are administrative orders, not Royal decrees) has ordered the police to permit the reopening of the churches, and some minor measures of amelioration have accompanied this action. We are thankful for the steps taken by M. Calinescu, and we sincerely hope that His Majesty King Carol and his Prime Minister will complete and ensure the emancipation of our long-suffering people. For we are bound to call attention to the incompleteness and the insecurity of the present comparative freedom. The *decizie* which closed the churches is not withdrawn; the police are merely held off. In a few districts of the country the Prime Minister's instructions have not been followed. There can be no security for rights that depend solely upon the personal attitude of a liberally-minded Minister, but have no firm foundation in law. The administrative order of Archbishop Colan should be annulled. Further, it is unthinkable that a world-wide denomination like the Baptist, the largest Free Church communion in the earth, with over a million members in the British Commonwealth, whose members have filled

the highest offices of State and the judiciary in this and other countries, who hold no tenets but those that make for good citizenship, should be slighted in Rumania in the interests of a privileged and intolerant church. We look with confident hope for the full legal acknowledgment of the Rumanian Baptists as a recognized cult; with the status and all the rights of such a cult except one: they do not ask and could not in conscience accept financial aid from the State.

This part of my report was actually prepared and already in type when only a few days ago the statement appeared in the press that a new administrative decree has been issued in Rumania, and that this decree, though milder in terms than its predecessor, retains a number of quite unacceptable features. Since I have not yet seen the full text, I can indicate only a few of these. (1) There is apparently some claim on the part of the State to determine the qualifications of ministers. (2) There is no admission of the right of freedom of worship in the case of churches with a small membership. (3) The decree does not concede to the Baptists the legal status of a recognized cult, though this status is enjoyed by Unitarians, Mohammedans, Jews, and others. (4) In brief, the decree falls far short of the standard of freedom which Baptists have defined in the resolution of the Alliance which I have quoted, and of the standards of the Oxford Conference.

We appreciate the effort of the Prime Minister, and we earnestly hope that his sympathetic aims are not to be frustrated by the resistance of the dominant church.

On this Rumanian issue as well as on the Russian, I trust the Atlanta Congress will be able to express itself clearly.

## VI.

One evident duty remains for us on an occasion like the present—to commemorate with devout praise to God the men who have conspicuously served this Alliance, whom their brethren admired and loved for their own as well as for their works' sake, and whose transcendent worth now "blooms to profit elsewhere." We can scarce do more than name them; no adequate tribute is possible. *John MacNeill* gained high honor as our president, and the man was more than his deeds. We found in him brotherhood incarnate. His firm evangelical outlook, his loyalty to the finest elements of our Baptist tradition, a happy temperament and a gracious spirit that everywhere commended the Gospel, won for him friendship and confidence in all the lands he visited. *Bimal Ananda Nag* was one of our vice-presidents. A member of the Brahmo Somaj before his conversion, he had for over fifty years dedicated to his Lord his considerable intellectual powers, laboring with success among the students of his native India, and serving social and public causes with rare devotion. *Herbert Marnham*, joint-treasurer of the Alliance from its foundation, was foremost of Baptist laymen in Britain in generosity, sagacity, simplicity, and deep personal piety. He gained in early life and held to the end a unique influence among his English brethren and in the wider circles of our communion. *Abraham Lincoln McCrimmon*, learned, wise, a gentleman in the finest sense, and strong as he was honorable, was a member of the Executive Committee. His counsel was highly valued, and his colleagues share the deep sense of loss which Canada spontaneously expressed at his passing. *Aristarco Fasulo*, a genuine aristocrat, for his leadership rested on character, was also a member of the Executive Committee. Scholarly and devout, he has imparted to the Baptist literature of Italy a distinction which



leaves it second to none. *Archibald Thomas Robertson* was the author of unsigned articles which in the early years of this century aroused leaders on both sides of the Atlantic, and eventually led to the summoning of the London World Congress at which our Alliance was formed in 1905. We naturally recall that aspect of his lifework; and with others within and without our communion we are grateful for his vast erudition, especially in all that concerned the language of the New Testament. He held a place among the great scholars of his time. *Robert Henry Pitt* of Virginia served for ten years as the American secretary of the Alliance. Some years before it was founded he had in the "Religious Herald" already discussed the idea of an ecumenical fellowship of Baptists, and among journalists none has more loyally promoted the general welfare of the brethren or more persistently and ably expounded and defended our essential principles. *Thomas Phillips* could never be forgotten if only for his unique service at the Philadelphia Congress of 1911. His sermon on "Grace and Glory" was literally a historic utterance, whose reverberations filled this continent, and it resounds in the chambers of memory after twenty-eight crowded years. What shall we say of the last I name? "The noble army of martyrs praise Thee"; and in that army *Herman Liu* has his place. He loved his country and he loved his Lord. He rendered noble service to awakening China by giving her youth an education based on Christian principles. So conspicuous was his influence in promoting the morale of his people that his enemies availed themselves of the assassin's bullet in order to remove him, but he "being dead yet speaketh" more powerfully than before, as recent weeks have testified. We cannot but remember such as these: and their example shall stir our resolve, as we "consider the issue of their lives," to "imitate their faith." All the trumpets have sounded for them on the other side. They lived in God, and there we find them worthier to be loved.

## VII.

Much has necessarily been omitted. I have not referred to the very interesting journey which as your General Secretary I was able to undertake in order to investigate conditions in Mexico. It has been the privilege of the Alliance to render manifold services to Russian refugees in Manchuria, in Sinkiang, and elsewhere; and recently, in cooperation with others, to assist the harassed Jews and other refugees from Central Europe. On these matters we cannot enlarge. It is sufficient to emphasize one point: that all the help which our Alliance, and the Unions and Conventions linked in its membership can render, will be inadequate to deal with the vast and still enlarging demands upon the compassion of the world.

Suffer me to close with a personal word, *first*, of cordial thanks to all the officers and members of the Executive Committee, and especially those forming the Administrative Sub-Committee, for sustained interest and willing cooperation through this difficult five-year period; *second*, of profound appreciation of the unwavering support with which my brethren of every land have strengthened my hands and rejoiced my heart through the well-nigh twenty years in which I have been privileged to serve the Alliance as Commissioner for Europe. Eastern Secretary, and for the larger part of the time as its first General Secretary.

Many things gladden me in retrospect—the relief of destitution after the Great War; the new status gained by our people in many parts of the earth; their enlarged sense of oneness in Christ; the growing prestige and influence of our Alliance as the servant of the brethren and of their freedom. But what moves me at the deepest



is a simply inexpressible gratitude for the unfailing love and trust you have displayed in all your relations with me through the years. To serve my brethren of all lands and races, making no distinctions, has been the crowning privilege of my life. It is for others to judge whether your confidence has been justified. One claim only do I make in all simplicity: that with utter loyalty to our world-brotherhood, to the ideals of the Alliance, and to the high causes for which Baptists stand—the Gospel and freedom—acting on your behalf and in your name, I have done what I could.





REV. LOUIE D. NEWTON, M.A., D.D.,  
*Honorary Associate Secretary.*

## APOSTOLIC CHRISTIANITY.

[Congress Sermon by PROFESSOR ARNOLD T. ÖHRN, M.A., B.D.,  
Oslo, Norway.]

“I am crucified with Christ, and it is no longer I who live, Christ lives in me. The life I now live in the body I live by faith in the Son of God, who loved me and gave Himself up for me.” Galatians 2:20.

In daring words which we almost hesitate to make our own, our text states the essence of real Christianity and expresses the basic Christian experience. It calls us to consider and proclaim those fundamental truths without which there can be no salvation whatever, of society or of the individual.

It might seem that such a verse as this had no relation to the great human problems of the hour. But we are convinced that whatever abiding betterment there is to be in the social and political sphere, must ultimately rest on the religion of the New Testament, and that this purely religious statement of Paul's has far-reaching implications for human society. To take one single instance. The Christian protest against racialism or against any form of tyranny rests on the Christian valuation of man. This grows out of the Christian idea of God, and this again rests upon the revelation given in Christ, which revelation reaches its peak and receives its guarantee in Christ's death for all men without regard to race or class or grade of culture.

Why has not Christianity influenced human affairs to a greater extent than the present situation in our world indicates? One reason is this, that men have known Christianity mostly in distorted forms. Sacerdotalism and ecclesiasticism, ritualism and sacramentalism, have largely overgrown the simple religion of the New Testament and hidden its real nature; and it becomes a matter of prime importance to call men back to those foundations which God has laid.

Do we not also stand in need ourselves of being called back to fundamentals? It is surely necessary that we continually reaffirm those things which are believed amongst us, lest we slowly drift away from the apostolic faith. We are rightly interested in the social application of Gospel teaching, but there can be no real regeneration of a society consisting of unregenerate men and women. Our main emphasis must ever be laid where the New Testament lays it, our chief aim must always be the re-birth of individuals and the surrender of their wills to the claims of Christ.

Besides, this verse does not merely call us back, it calls us forward. Do we think we have realized Christianity in our lives? Do we imagine that we have already apprehended, and that Christ has no further challenge to us? Rather do we think that, the river having reached our ankles or knees or thighs, we should the more eagerly seek the depths where we can swim and reach out towards a maximum experience of Christ.

### I.

#### *Personal Experience of Christ.*

Real Christianity means Christ, and personal experience of Christ. The one foundation, the sole explanation, the ever-abiding power, the eternal centre of our religion is a Person, the only begotten Son of God, Jesus Christ Himself. The New Testament has no other answer

to any question as to what it is all about than repeated affirmations of faith in Him who loved us and gave Himself for us.

Christianity is thus not primarily a series of doctrines to be adopted, or a code of morals to be followed, or a Church to be joined, but a Person to be received and trusted and obeyed. Everything He brings us is indissolubly united to His person. He not only brings us life, proclaims the truth and shows us the way, but He is in His own person the way, the truth and the life. He is no anonymous benefactor who can save us behind our backs without our knowledge, and without our having anything to do with Him. He is our salvation, and can give us no salvation without giving us Himself. I can no more save my soul without receiving Him than I can nourish my body without eating, or quench my thirst without drinking, or breathe without drawing air into my lungs.

Hence the intensely personal note in the New Testament witness. Ours is a religion of personal pronouns. *I* am crucified with Christ. Christ lives in *me*. He loved *me* and gave Himself up for *me*, says Paul. He knew of no proxy religion. To him salvation meant first and foremost a personal and individual experience of a personal Saviour who did not love man in the abstract, but who loved each single soul, a Saviour who loved him and gave Himself for him as truly as if he, Paul of Tarsus, were the only sinner in the world to experience the redeeming grace of Christ. Religion to him meant personal union with Christ. Christ became to him the element in which he lived and had his being. He was in Christ, and Christ was in him, unfolding the eternal powers of His Spirit in and through him. His soul seemed grafted into his Lord. The Spirit of Christ became as it were the very life-stream that poured into his being. Faith was to him a matter of identifying himself with his Lord. He was crucified with Christ. Christ was living in him.

Paul does not consider this experience something peculiar to himself. He thinks of every one who belongs to Christ as being crucified with Him. He exhorts every Christian to make sure that Christ is in his heart.

Paul is simply stating in other terms what Jesus said to His disciples: "I live, and you shall live. You in me and I in you." He is expressing his personal experience of that general truth which Christ stated in his farewell words about the Vine and the branches.

I do not see how we can stress too strongly the necessity of experiencing Christ. A Christian is a person who is in Christ and has Christ within him; "if any man has not the Spirit of Christ, he is none of His." The Gospel is at bottom a power to be experienced.

The twin focal points in the gospel of Christ are undeniably those indicated by Paul in our text: the Cross and the Resurrection. This Christ who is the only possible foundation is not just an ideal character whose perfection has had no equal; not just a wonderful teacher whose precepts fascinate and inspire; not just a remarkable leader who left the impress of His personality on His followers so sharply that His Spirit, as it were, lives on through them. If that were the case, there would be no Christian Church today. The faith of the apostles and martyrs and those dauntless men and women who in spite of torture and death have lifted the banner of Christ high through the centuries, was faith in the Son of God who loved them and gave Himself up for them, and who, being raised from the dead through the glory of the Father, was their ever-living and present and powerful Lord. The facts of the Cross and the open grave are without contradiction the chief contents of that gospel which the apostles proclaimed



and poured out their lives for; and salvation lay in a personal faith in a crucified and risen Lord.

## II.

*The Forgiveness of Sins.*

What does crucifixion with Christ mean?

The first thing it meant to Paul—and I repeat, he was speaking for every Christian—was the forgiveness of sins.

It is not an easy thing to believe in the forgiveness of sins. The reason we sometimes find it easy, is simply because we do not take sin seriously. Sin is not just another name for imperfections and mistakes. Sin is ultimately rebellion against the holy and gracious will of God. Men want to be independent of their Maker. They do not trust Him and they do not obey Him. Instead of serving God they en throne Self in their lives, and all their sins are the fruits of this revolt.

It is impossible that sin should not cost something in a morally constituted universe. The inevitable consequence of sin is death. By revolting from the living God, man cuts himself off from the very source of life, and condemns himself to suffering and pain. The wages of sin is death.

But God wishes the death of no sinner. He cannot but pass judgment upon sin, but He takes upon His own heart the sorrows of a lost world. God was in Christ reconciling the world unto Himself. On Calvary we see fully revealed a secret hidden from the foundation of the world: God's heart bleeding from the wounds that should have been ours.

How terrible is that road of the Cross which finally led Christ to Calvary! He suffered because He was holy and hated contact with sin. He suffered because He loved sinners and could not but suffer in their behalf. He shuddered under the impurity of the unclean and His heart was broken by the hatred and indifference of those whom He longed to bless. Through the divine solidarity of love He made everybody's sorrow His own, and every man's sin was His sin.

"And this is the judgment that the light—the light of holiness and love—came into the world, and that men loved the darkness rather than the light." We see what these men who represented civilization and justice and religion did to Jesus. It was not simply nails that held Him to the Cross. They crucified Him with their sins. We remember Pilate who with open eyes sacrificed justice for the sake of his own career. He killed Jesus by his cowardice. The high priests killed Him with their love of power. The Pharisees crucified Him with their selfrighteousness and class pride; Judas by his love of money; the mob by their materialistic preference for Barabbas, a leader who at least promised them something on earth.

All the sins of humanity bore down on Jesus. He became the focusing point for all the death-rays of wickedness. The burden of sin crushed His soul down into a darkness and misery and anguish deeper than any death we can know. The Lord laid on Him the iniquity of all.

No one understands the Cross. Our sins are greater than our understanding, and we need a salvation which passes our understanding. We know in part only. But though I cannot interpret the Atonement, I do believe in the Crucified One, and I do know something of what Calvary says to me. As I stand at the Cross and look at the Crucified One, and as the Spirit of God enlightens my heart I see something which I once did not see. Those sins that nailed Him there, hate and pride and selfwill, cowardice and jealousy and selfrighteous-

ness, hypocrisy and materialism and greed, whose are they? And I recognize them and say: They are mine. These sins are mine. They may not all have appeared above ground, but the roots are all there in this depraved and deceitful heart of mine. And I know more, I know that my rightful place is there on that tree of shame and despair. I let the Cross pronounce judgment upon me. I confess myself, as it were, an accessory after the fact, for nourishing in my soul the sins that slew Him.

But the Cross means more to me than judgment upon human sin. Nothing that was laid on Jesus could conquer His goodness. The waves of hate and jealousy, of baseness and treachery, that swept over His head could not put out the flame of His love. High above the raging sea of sin rose that accursed and blessed tree, and from the dying lips of Jesus we hear words of pardoning grace: "Father, forgive them, they know not what they do." Where sin abounded, there did grace much more abound.

He bore those sins that nailed Him there. He faced them all and suffered through them all and tasted the bitterness of them all—and forgave them all. His word assures me that He took my place, and I know that He was wounded for my transgressions and bruised for my iniquities. The chastisement of my peace was upon Him; and with His stripes I am healed. I know that the terrors of the Cross are the guarantee of my pardon. God's forgiveness is not a winking at the weaknesses of men, not a compromise between evil and holiness. His pardon goes to the very root of things; it rests on a complete and final reckoning with sin, and can stand the test of life and death and the judgment seat of eternal justice.

That is something of what Paul was thinking of when he wrote: "We thus judge that one died for all, then all died." That was what F. B. Meyer was thinking of when he said, "I am not going to die for my sins, I did that 1900 years ago." He considered himself crucified with Christ. He was there when they crucified his Lord.

It is my earnest conviction that there is no greater need in our Christian churches than a renewal and deepening of the fundamental Christian experience of the forgiveness of sins. Much of the shallowness of our spiritual life is due to our lack of a sense of sin and consequent lack of love to the Saviour, for "to whom little is forgiven, the same loveth little." The only place where consciousness of sin and forgiveness can become great and stirring realities, is at the foot of that cross where the Lamb of God took our place and bore the sins of the world and of ourselves.

### III.

#### *Sanctification.*

The experience of forgiveness of sins put an end to Paul's old life. "I live no longer myself." Christ died for all "that they who live should no longer live unto themselves, but unto Him." Crucifixion with Christ implied death to Self. Let us consider two aspects of this experience.

We recall Paul's remarkable words, "They that are Christ's have crucified the flesh with the affections and the lusts." And again, "Knowing this, that our old man is crucified with him, that the sinful nature might be destroyed, that henceforth we should not serve sin." And again: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."

Crucifixion with Christ meant *sanctification*; it meant cutting sin dead, and having nothing to do with it in the future.

Paul knew very well that this programme of being dead unto sin had not been fulfilled in any Christian life. He tells his Colossian readers that they had died with Christ and that it therefore behooved them to "mortify their members," that is: see to it that the programme of death to sin be realized. That great debt of obligation to the crucified Christ must make it impossible for them to make peace with any of the sins that killed Him. Paul knew that the crucifixion of the old nature meant a painful and protracted death-process; but no matter what the cost, it ought to be impossible for any forgiven sinner to indulge in the lusts of the flesh and pander to the desires of Self.

Love to the Saviour must mean hatred towards the sins that pierced His heart. Union with Christ must mean separation from evil. The Lordship of Jesus must mean an end to the dominion of Self. There are, someone has said, in every heart a cross and a throne. When Self is on the throne, Christ is on the cross. When Self is crucified, Christ is on the throne. My friends, do we realize the import of these words: "Love for the world means enmity towards God." Do we take sin as seriously as the New Testament does, as our Baptist forbears did? Do we remember that our pride, our vanity, our love of the easiest way, our jealousies and our bad tempers are the works of the flesh, that they belong to that self-life on which we passed death sentence when we identified ourselves with the crucified Christ? Do we realize that self-indulgence and worldliness among professing Christians constitute a betrayal of the Cross, a falling away from the religion of Jesus Christ? "Whosoever doth not bear his own cross and come after me, cannot be my disciple."

If the Cross does not make us different from the world, we have not yet experienced it. If the Cross has not the power to break the dominion of sin, what reality is there in forgiveness? Christ came to save His people not only from the guilt of sin, but from the dominating power of the world, the flesh and the devil. Salvation implies liberation. A salvation which does not make men different and change their relations to sin and to the world is just as great a sham as a "healing" which does not make the patient better, or an "emancipation" which leaves the slave still clanking his chains.

This age of easy and cheap religion needs a deeper experience of the meaning of the Cross. It is necessary that we awaken to the seriousness of the choice placed before every Christian: We must either deny Self, or we shall continually deny Christ; we must either crucify our sins, or our sins will crucify our Lord afresh.

But crucifixion with Christ meant even more than that to Paul. Consider just one thing. It meant *sacrifice*. It meant to him and to his co-workers so continual a throwing away of their lives, that he could say: "I die daily." Through a life of hardships and persecution and unceasing threatenings of death he went his way, carrying a cross in the footsteps of the Master, "always bearing about in his body the dying of the Lord Jesus." He saw himself as one who was "always being delivered unto death for Christ's sake." He bled himself white in the service of his Lord and rejoiced in his own sufferings, because they filled up that which was lacking of the afflictions of Christ. He entered into the fellowship of Christ's sufferings. He would not let Jesus bear the Cross alone, but marched unflinching with Him, to Gethsemane and Golgotha.

Nobody can add anything to the atoning death of Christ. It was and is complete and sufficient for all the sinners of the world. But the cost to us of bringing this message of pardon and reconciliation home to all men living anywhere on the face of the globe, means fellowship with Christ's suffering and crucifixion with Him. It is not a



question only of giving and praying and preaching, but of giving ourselves as broken bread and poured out wine.

How did Christianity survive the centuries of emperor-worship and ruthless suppression? "The blood of the martyrs was the seed of the Church." How did the gospel reach us? Through men and women who considered their lives of no account, could they but advance the banner of Christ one step. Those privileges and liberties which we enjoy in so many lands were paid for with blood and devotion unto death on the part of men and women gone on before.

How can we believe that the gospel can be propagated or its principles defended at no real cost to ourselves? How can we think that the Kingdom of Christ can be maintained and extended without the heart-blood of sacrificial devotion? If those millions who attend the countless churches of our many Christian denominations gave Jesus their lives, not their admiration and praise and the surplus of their money and time and service, but their *lives* and their all, would not the Kingdom of God have been nearer its coming in power?

But we do love ease and comfort and we do dislike the baring of our hearts to the sword of suffering. We are so prone to forget what Jesus said: "Except a grain of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me." This following of the Christ must mean a cross. But Christ has ever had more followers who admired Him and shouted Hosannas than who watched with Him in the garden of sorrows. There have always been more volunteers for palm-swinging than for cross-bearing. His disciples knew that if they were not willing to follow Him to the death, they were not worthy of Him. "Let us go with Him," said Thomas, "that we may die with Him." True, they failed Him at the crucial moment, and fled and even denied Him. But after Pentecost they counted themselves fortunate to be allowed to be whipped and tortured and put to death for His sake. They were crucified with Christ.

It has been told of some of our churches in Russia that members before joining are asked this question: "Are you willing, if need be, to die for the sake of Jesus?" I have wondered what would happen if the door to membership in our churches in Norway, in Britain, in America, was made as narrow as that. How many of us would have identified ourselves with Christ if we had thought death might be the outcome?

We have read of the "death battalions" in the Far East, of soldiers filling their pockets with explosives, throwing themselves into barbed wire entanglements and then blowing themselves to pieces in order to make a breach for the armies of their nation. They are not driven by any prospect of reward, but by a passionate love for something they deem more valuable than themselves—their country's cause. Paul knew such devotion. In words that almost frighten us he declares that he could wish himself accursed from Christ if he could thereby save his countrymen. He was possessed by such a passionate love to something greater than himself—to the person and cause of Christ—that he completely disregarded the cost to himself, could he but serve the kingdom purposes of God.

The Cross of Christ calls for volunteers for a spiritual "death-battalion," for men and women who love Christ more than they love living their own lives, who are willing to teach a Sunday-school class at the cost of their leisure, who are willing to give when it hurts, who are willing to attend evening meetings at the cost of Sunday outings, who are willing to witness at the cost of being laughed at, who are

willing to humiliate themselves that Christ may be lifted up, who are willing to die to Self that He may live His life through them.

#### IV.

##### *The Resurrection.*

"Christ lives in me," says Paul. "If we be dead with Christ, we believe that we shall also live with Him." The companion experience to dying with Christ is this: that the risen Lord reveals His living power to us and in us and through us.

The fact that made crucifixion with Christ possible to Paul was the resurrection. The crucified one was also the Risen one. Let us mention some of the things the resurrection of Christ meant to the apostle.

Paul says in no uncertain terms that without the resurrection the Cross would have been in vain. "If Christ be not raised, your faith is vain, ye are still in your sins." The resurrection was to him God's seal of approval on the atoning work of Christ. It guarantees for us the forgiveness of our sins. If death had silenced that Holy One for ever, it would have meant that hate had conquered love, that the darkness had extinguished the light. But the resurrection made good the words of Christ, and reinstated Him in His place at the right hand of God, where He lives to make intercession for us.

Moreover, remember this: If salvation consists in union with Christ, what hope would there be for the members if the Head had remained in the grave? Where should our peace and joy and assurance of eternal life come from, if Christ were not a living and present reality? The only explanation of this new love and hope and joy and peace and power which Christians possess, is that Christ is living and that He is in our hearts. Each child of God who experiences the stirrings of new life in his soul has the right to say with Paul: Christ is living in me.

When Jesus Christ ascended to heaven it was that He might come down in His Spirit and take possession of the lives of His people. When He left the world of sorrow it was not because there was no longer need of ministering love. He was going to live on down here. The church is His body, filled by Himself. It is Christ's means of continued existence on earth. When He walked here, He had only one pair of feet, only one pair of hands to stretch out to the helpless, only one pair of lips with which to proclaim the redeeming love of God. Now He had countless feet and millions of tongues at His disposal. Every Christian should in a certain sense be a reincarnation of Jesus Christ. He wishes to walk about in our shoes, to do good with our hands, to look out at men and women through our eyes, to speak to them through our mouths, to love them through our souls back to the house of the Father.

He died for us "that we might live no longer to ourselves, but unto Him who for our sakes died and lived again." We no longer belong to ourselves but to Him; He bought us with a price that our bodies might be temples for His Spirit.

When our feet take us to places where He would not have gone, when our hands do things that He does not approve of, when our lips say words He would not have spoken, when our brains think thoughts which He would not have us think—then we are stealing the property of Jesus Christ for the ends of Self and desecrating the temple of His Holy Spirit. Our time is not our own, our possessions are not our own, our talents are not our own; we are only His stewards. All these things are to be instruments for the unfolding of the Divine Life of the Son of God in the midst of a sinful world.



This indwelling Christ is the only explanation of Christian history. The apostles and martyrs were weak and failing men, but they were possessed and filled by Jesus Christ. In Paul He tramped the highways of the ancient world and suffered imprisonment and scourgings. In the martyrs at the burning stake He triumphed anew over hate and death. In Francis of Assisi and countless saints of every Christian communion He has proved the reality of God's mercy in the midst of a world of evil. In Judson and a host of missionaries He has brought light to them that sit in the darkness of death, and in many a Kagawa He has identified Himself with outcasts and moral lepers. Oh, these Christs of the slums and the wayside, these incarnations of His forgiving love, these men and women who with gladness give themselves up to be channels for His grace—what miracles they are in a world of sin! But each and every one of them, if they could speak, would say to us tonight: "It was not we ourselves who thus lived. It was Christ living in us, and of His fulness have we all received, grace for grace."

The New Testament has no shadow of an idea of certain individuals specializing in Christ-likeness while the general run of Christians applaud them. Each and every Christian is called to demonstrate Christ to other men. Soul-winning is not simply a passing along of the happy tidings, but Christ Himself reaching out to and touching the hearts of men through the hearts in which He dwells. Defending vital principles of faith is not simply a matter of protests and resolutions. Words are of no avail if they become not flesh, if they be not backed up by a quality of life that reveals to the world the power of the living Christ.

## V.

### *The Challenge to the Christian Fellowship.*

This experience of the death and life of Christ is a programme which we as Baptists are committed to in a unique manner. That very ordinance which gives us our distinctive name is a proclamation of death, burial and resurrection with Christ, and constitutes a continual challenge to each of us.

"Know ye not that so many of us as were baptized into Christ Jesus were baptized into His death? We were buried with Him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." When the water covered our bodies we announced that henceforth we were dead to sin and self. When we rose again from the watery grave we proclaimed by the very act that a new man was henceforth walking the earth, a Christ-man, a Christ-woman.

My fellow-believers, we do well to face this challenge. Of what avail are greater light and more Biblical ordinances if our lives do not tally with our confession? Greater orthodoxy on my part cannot make up for a poorer quality of character or a lower standard of giving. A preaching that is true to the Scriptures is no substitute for life that is true to the apostolic type. Knowing my Lord's will is no excuse for not doing it. It is the other way around. The greater our light, the heavier our responsibility.

We thank God for our possession of the truth about Baptism, but verily, it were better to be an unbaptized man crucified with Christ than to boast a Biblical Baptism while living the life of Self. You do well to boldly confess yourself a Baptist, but it were better to be some one else—no matter what the name—in whom Christ shines forth, if you be a Baptist who ignores God's will in business and daily living. Baptism commits us to the programme of a maximum experience of Christ.

We are too often content with a Christianity of minimums. If our religion be simply a sort of insurance against hell and perdition, it is obvious that we want to get it as cheaply as possible. The premium must be very low, and the question becomes: How little can I give to God of church-going and praying and still be reasonably sure of going to heaven? How near to the world can I live and how little of a Christian can I be and still retain my reservation in glory?

How different that real and apostolic Christianity which opens our hearts to the fulness of Christ! How different that religion which we meet in our text, where Christ is all in all! How different that longing for a deeper experience of Christ which thrilled the soul of Paul, and led him to stake everything on Christ and count the cost for nothing could he but experience Christ more deeply! He did not count himself to have apprehended Christ fully, but he left everything behind and pressed on and on towards that goal. Even after thirty years of communion with Christ this longing burst from the soul of the apostle: "That I may know Him and the power of His resurrection and the fellowship of His sufferings!" If we could ask him: "But do you not know Him? Did you not meet Him personally outside Damascus? Was He not with you in the prison of Philippi, changing pain into song, and night into day? Did He not reveal His gospel unto you and inspire you to those writings which open unto us the unsearchable riches of Christ?" Paul might answer: "The things that I have known and seen are only a few rays from the glory of God in the face of Jesus Christ. Oh, that I may know Him!"

And if we said: "But how can you speak as if you did not know the power of His resurrection? In whom has that power been revealed in greater measure than in you? Have you not broken down barriers of darkness, changed countless lives and founded a chain of Christian churches right across the face of a heathen world? Your whole Christian life seems like an irresistible explosion of the dynamic power of our religion. What do you mean?" I can imagine him answering: "What I have experienced is but a breath of that strong pentecostal wind, that mighty Spirit which goes forth from the Risen Lord. Oh, that I may know him!"

And if we say to him: "But Paul, you have at least experienced the fellowship of His sufferings to a sufficient degree. You have given us a list of your stonings and beatings and shipwrecks for His sake. You knew persecution and betrayal and dangers of all kinds, and during it all the burden of all the churches, and underneath it all a great sorrow and ceaseless pain in your heart at the thought of your lost fellow-countrymen. How can you speak like that?"—if Paul could answer. I can imagine him saying: "What I have tasted is only a few drops of that bitter cup which my Master drank. Oh, that I may know Him, and the power of His resurrection and the fellowship of His sufferings!"

And if Paul speaks like that, what must not we say? Christ is calling us tonight to a deeper experience of Himself. If we could each of us in this mighty throng listen to His voice, He would speak His challenge to every individual in this audience, calling us anew to the adventure of real Christianity.

To one He may point to a life of ease and barrenness and say: "Was it for this I poured out My life and blood?" For some one He may lighten up some dark and well-nigh forgotten corner of the past, saying: "My forgiveness was never meant to spare you the pain of true repentance; when are you going to make honest restitution?" A third one may be reminded of some person with whom he is not on Christian terms. Some preacher may be reminded of jealousy or vanity or other things which block that life-giving stream which

Christ wishes to send out through our lives. If we could become quiet before Him here tonight, and in the stillness surrender ourselves to the doing of His will concerning us, if we tens of thousands here assembled could go forth to the fifty countries we represent and act upon such consecration, it would mean more towards the salvation of a sinful and bewildered world than mighty words and resounding declarations.

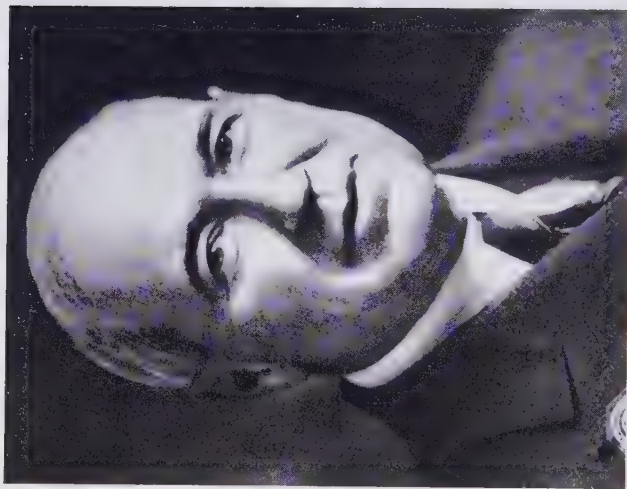
"When we survey that wondrous Cross on which the Prince of Glory died," we may well pour contempt on our pride and unreservedly confess our sins and our failure to demonstrate Him adequately to a lost world. And we can do no less at this solemn closing moment than rededicate our souls and bodies to the service of our Redeemer. "For to this end Christ died and rose again that He might be Lord of the dead and the living."

"Were the whole realm of nature mine,  
That were a present far too small.  
Love so amazing, so divine,  
Demands my soul, my life, my all."





C. T. LE QUESNE, ESQ., K.C.,  
*Eastern Treasurer.*



THE HON. ALBERT MATTHEWS, LL.D.,  
*Western Treasurer.*



III

EVANGELISM

AND

MISSIONS

## EVANGELISM AS THE PRIMARY TASK OF THE CHURCH.

[Address by President CHAS. W. KOLLER, Th.D., Chicago, Illinois.]

Our theme implies that evangelism is not the *only* task of the church. A balanced, Scriptural ministry properly includes, along with evangelism, instruction in Christian ethics, social service, civic righteousness, stewardship, Sabbath observance, and a thousand other legitimate subjects. But this is not evangelism; and when we preach on these commendable themes, we are *not* preaching the *gospel*. Evangelism is the proclamation of the "evangel," literally, the "good news," concerning the redemptive love of God as revealed in the atoning sacrifice of the Son of God.

Our theme, while recognizing that evangelism is not the *only* task of the church, nevertheless indicates evangelism as the *primary* task of the church. This is in keeping with the Word of God and has the confirmation of our own Christian experience. How gratefully we remember the old home church in which we received our spiritual nurture! But the one thing for which we are most profoundly grateful is not its instruction in Christian ideals, but the irresistible pressure of its evangelism, which brought us into voluntary subjection to the Lord and Saviour, Jesus Christ Himself.

### I. EVANGELISM WAS PRIMARY IN THE PURPOSE OF THE FOUNDER.

The so-called Sermon on the Mount was delivered upon a mountain in Galilee; likewise, the so-called Great Commission. The *first* sermon on the mount sets forth the essentials of Christian behaviour; the *second* sermon on the mount sets forth the marching orders of the church of Christ: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Note the divine sequence: First, make disciples of them, bring them under the discipline of the Saviour, in subjection to the gospel of Christ; then, baptize them; and afterwards, instruct them in the divine precepts of Christian duty and behaviour. Too often we have reversed the divine sequence and labored with poor success, to inculcate Christian behaviour in hearts alien to the sovereignty of Christ, forgetting that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Truly, "except a man be born again, he cannot see . . ."

The most solemn indictment against the church of Christ is not that we so often fail in the impossible task of calling forth the fruits of the Spirit from unregenerated hearts, but that we so often fail to open those hearts to the sovereignty of Christ and the cultivation of the Holy Spirit. We remember with shame that both the most famous atheist and the most notorious criminal of our generation in America spent many years in Sunday Schools which failed of their evangelistic objective. Lately there has been much deep concern expressed for the spiritual illiteracy of the 17,000,000 children of our country who are not in our Sunday Schools and are not receiving any kind of religious instruction. This concern should be coupled with a similar concern for the unevangelized millions who are *in* our Sunday Schools

who are in danger of slipping away from us as so many others have done, without Christ.

## II. EVANGELISM WAS PRIMARY IN THE MINISTRY OF THE APOSTLES.

The focus of all their ministering is fixed in that burning apostolic appeal: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The supreme objective was not to "teach them all things whatsoever" that Christ had commanded them, but to bring the soul in voluntary subjection to its rightful sovereign, the Lord Jesus Christ. Eternal life begins, the soul receives the new birth, the man becomes a new creature, not upon the attainment of certain virtues, but upon the establishment of a certain relationship. "Lord, what wilt thou have me to do?" This is the saving response for a lost world. This is the password into the Kingdom of God. This is the response for which we should labor above everything else in the world as we minister unto Christ. Other things will follow in natural sequence, but this is the place to begin. Apostolic procedure never departed from the divine sequence: First let the evangelistic objective be attained; then let the broader teaching ministry proceed. First let the soul be persuaded to accept the *sovereignty* of Christ; then let the soul be instructed in the details of the sovereign will.

## III. EVANGELISM IS THE PRIMARY NEED OF THOSE TO WHOM WE MINISTER.

When Jesus saw the multitude, "he was moved with compassion for them, because they were distressed and scattered as sheep without a shepherd." They were poor and oppressed; working hours were long; wages were low; taxes were high; life was hard. The average man in the crowd would have said, "What we need is higher wages, lower taxes, better markets, and the elimination of slave labor competition." The average preacher might have launched into a sermon on social justice and civic righteousness. Jesus, putting first things first, declared to them in effect: "Your first need is not higher wages, lower taxes, better markets, or the elimination of slave labor competition, but a saving relationship with Christ who alone can give the abundant life. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

As our Lord looks upon distraught humanity today, surely He is "moved with compassion"; surely His message would be the same today, "Come unto me." Thus did our Lord bring civic righteousness to ancient Jericho. The unscrupulous tax collector, Zaccheus, had been his own lord; his life had been guided by the profit motive. His corrupt practices were the scandal of Jericho. Jesus did not collect a crowd and preach denunciatory sermons on civic righteousness, neither did He circulate petitions for the removal of Zaccheus, nor start a political movement to drive this corrupt publican from office. Instead, He went to the home of Zaccheus and brought him in voluntary subjection to a new sovereignty. The very moment that Jesus became his Lord, the great civic problem was solved, and social benevolence likewise received a new and mighty impulse. Zaccheus stood up and said, "Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I will restore to him four-fold."

Thus only may the brotherhood of man be achieved. Saul of Tarsus was "breathing out threatenings and slaughter against the

disciples of the Lord." He had received the loftiest ethical instruction that the world had ever known, but that made no difference. Then he met Christ face to face. In full surrender he cried out, "Lord, what wilt thou have me to do?" In that moment he was born again. He was now a member of the family of Christ, the household of God. In the very next scene the disciple Ananias addresses him as "Brother Saul," and a brother he was, indeed.

Thus only may peace be established between the nations. Shortly after the World War, when the bitter enmity between the Arabs and the British soldiers in Palestine was at its height, a devout British soldier visited the empty tomb of Jesus. Just inside the rock-hewn door of the tomb stood an Arab with hands folded in deep meditation, utterly oblivious to the approach of the British soldier. The latter stood still and waited for ever so long, not wishing to intrude. Finally, the Arab turned to leave and murmured the Arab word which was the equivalent of "Jesus." The British soldier understood, and responded with the English word, "Jesus." Their eyes met and they clasped hands. The brotherhood of man was achieved.

Today the whole world is agitated with the fear of war. In each nation there is a man or a little group with power to determine whether there shall be war or peace. If the brotherhood of man could be achieved between this relatively small number of statesmen, world peace would be assured. Evangelism is the one means by which this can be brought to pass. "As many as received Him, to them gave He power to become the sons of God." And in becoming sons of the same Father, behold, they have become brothers of one another! Surely there are Christians enough in each of the countries involved to reach the souls of those who have the power to decide for peace. This world congress of Baptists could do no better thing than to turn itself into a great prayer meeting with the objective that in every nation some child of God may be raised up and given grace to win those key men as Jesus won Zaccheus. With these international statesmen praying, each in his own mother tongue, "Lord, what wilt thou have me to do?", and with heaven responding with illumination and guidance, how could there be war!

#### IV. EVANGELISM IS THE PRIMARY NEED OF THE CHURCH THAT MINISTERS.

"Woe is unto me if I preach not the *gospel*," says the Apostle. Woe is unto the church, also, which preaches not the gospel. No amount of good preaching can compensate for this fundamental omission. "Go ye into all the world and preach the *gospel*." Whatever else you may preach, let not your ministry be deficient here. The longer version of the Great Commission is a bit more comprehensive: "Make disciples of them; baptize them; teach them." Neglect some part of the Great Commission, shift the emphasis, revise the divine sequence, and a corresponding loss of power is the invariable experience of the church.

With all our labors and the world-wide rumble of our Gospel machinery, we are told that the world is actually going pagan at the rate of six million per year. Statisticians tell us that the increase of the pagan population of the world from 1890 to 1935 ran ahead of the increase in Christian population by 270,000,000, or 6,000,000 per year. What a challenge to evangelism—scriptural, perennial, world-wide! We are called of God, not to stand complacently marking time until engulfed by paganism, but to move at the common impulse of evangelism like a mighty advancing army until the world is conquered for our Lord. In America there is a rising tide of evangel-



ism. More and more, churches are returning to the New Testament sequence, the New Testament emphasis, and New Testament power. This is the most hopeful sign of our age. Let Baptists take heart!

When there were but twelve Baptists in the world, the Lord Jesus Christ spoke to them, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." This promise has been in large measure already fulfilled. Today there are not twelve, but twelve *million* Baptists. And every single one has been added through evangelism. Our hearts glow with the wonder of that which God has wrought. But as we gratefully contemplate the progress and increase of Baptists throughout the world, let us humbly acknowledge that the hope of the world rests not in these twelve million Baptists but in the Christ, the Savior, the Lord, of these twelve million Baptists. Let it therefore be our first concern that the world may know *Him*. And may our preaching result increasingly like that of John the Baptist: "Behold the Lamb of God which taketh away the sin of the world," he said. Then follows that most significant scriptural comment: "When they heard *John*, they followed *Jesus*." That is the ultimate test of evangelism, the primary task of the church!

## METHODS ADAPTED TO PRESENT-DAY CONDITIONS.

[Address by the REV. W. C. SMALLEY, Edmonton, Canada.]

My part in the discussion of this great subject is "Methods Adapted to Present-Day Conditions." The subject is in itself so comprehensive and has so many ramifications that it is exceedingly difficult to know just how to use, to the best advantage, the time allotted to me. The problem is made increasingly difficult, by the fact, that I am speaking to an audience, which represents so many widely scattered areas, and so many different local situations.

It is obvious therefore that I cannot possibly do more than deal with general principles, which might suggest certain methods, which can be applied to these local situations. As "Personal Evangelism" and "Religious Education and Evangelism" are the subjects of the two addresses following this one they will not be touched on here. I take it that those who assigned this subject, had in mind, methods of evangelism adaptable to the needs of the so-called Christian countries, for the method of evangelism in foreign mission fields seems to be fairly well established and is meeting with gratifying success. Here we have our preaching, teaching, and healing ministries, and multitudes are turning to Christ through such gracious agencies. In the foreign field the problem is not so much one of method, as of means to multiply agencies of the same kind so that those who are yet afar off may be brought nigh.

But what of the home lands with their many churches and their multitudes of professing Christians, living side by side with those who appear to know little of God and His Son, and seem to care less. Who would dare say that, in these days, their thousands of churches notwithstanding, these lands have been evangelized? Here then is the problem.

How are we to move forward in evangelism in our home lands under present conditions? We look out on a completely baffled and baffling world. Our times with all their scientific advancement have produced an ultra rich and an abject poor. There are those broken or breaking under the strain of toil, and there are thousands who cannot find employment. There is the mad rush after material gain or worldly pleasure. The present age prides itself upon its speed,



and is characterized by impatience. The demand is for quick returns and the search is for short cuts. The supreme desire would seem to be the maximum return for the minimum of effort. Books have given place to digests for multitudes of people. It would appear to be a tabloid age, thrill-seeking and superficial. Even our churches have not altogether escaped this influence, and we find the demand in many places for shorter and shorter worship periods and briefer and briefer sermons. Congregations seem to be unable or unwilling to concentrate their thought on any serious and closely reasoned theme for any length of time. All too many have only a passing acquaintance with God.

Present-day conditions are shot through with fear. Fear individual and national. Men are harassed by economic insecurity, while the nations go from one war crisis to another.

Further, there is prevalent in our world an attitude of agnosticism which is the product of a type of pseudo-intellectualism which leads people to question without pursuing the enquiry, and to doubt without attempting to discover; this in turn leads to a paralyzing indifference or a sense of self-sufficiency, either of which closes the mind to vital touch. And yet there are multitudes of hungry hearts, seeking souls, restless spirits grasping after spiritual peace.

What method of evangelism can meet such a challenge as this?

In New Testament times God met the challenge by *preaching*. John the Baptist came preaching repentance. Jesus came preaching deliverance and forgiveness, Paul preached Christ crucified. Preaching was a God-honored method then. Preaching is a God-honored method now. This truth has been demonstrated over and over again. The President of this Alliance is a living witness to the power of the preached word. Paul declares that the preaching of the cross is unto us which are saved, the power of God . . . It pleased God by the foolishness of preaching to save them that believe.

We confidently affirm that successful evangelism in present conditions demands a bold, positive, serious, kindly, confident declaration of the whole counsel of God. Any method of evangelism which is not based upon the fundamental truths of religion is doomed to failure. Slogans—catch phrases—however apt will not suffice. Mere emotional appeals are worse than useless. Moral respectability falls far short of salvation. We are saved by a person, for "Whosoever shall call upon the name of the Lord shall be saved." *But*

"How shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Pastors! the world needs preachers. Your supreme business in life is preaching. Not church administration, not social service, not ministering to the temporal needs of the poor, not even marrying the living or burying the dead. Your supreme task is preaching. The apostles got someone else to minister to neglected widows because it was not reasonable that they should leave the word of God to serve tables. Preaching lies at the very heart of this question of evangelism.

It may be argued that people will not endure serious preaching. The answer is they cannot long endure on anything else. The need of the world, the only hope for the world today, is a sane, forceful challenging, compelling presentation of New Testament truth that will bring people to the feet of Jesus. If we are to be true to ourselves and to our Lord we must take the New Testament seriously, and demand that all others take it seriously. This we must do even if it causes us to differ from many of our Christian brethren.

Such preaching might not attract the outsider.

Such preaching might even alienate some who are in the church. Even Jesus knew what it was to be deserted by the people. Whatever else it did such preaching would winnow and cleanse and bring spiritual strength and Christian character to many. Much as we desire numbers, it is supreme folly to gain numbers at the expense of spiritual power. Having dealt with the preacher and preaching, let us come to the methods of further procedure. People will not come to church. Multitudes we desire to reach avoid it. They must be arrested. Their attention must be gained. The church must get in their way. How?

Here is one method which has been found successful.

The pastor gathers a group of consecrated people, members of his church, around him. An evangelistic committee is appointed. This committee makes a careful survey of the forces of the church and also the district served by, or which might reasonably be served by the church.

The church membership is carefully examined and volunteers for special service are called for. After a season of intensive training carried on in the atmosphere of prayer, the district is divided and house-to-house visitors go out with the invitation. All the homes that come directly or indirectly under the influence of the church or Sunday school are called upon, and spiritual conversation sought and definite invitation given. In allocating places to be visited to particular visitors care is exercised to send the ones most likely to succeed. Generally young men are sent to call on young men. Older men on older men. Business men on business men. Professional men on professional men. Young women on young women. Older women on older women, and so on.

Many at first like Moses feel that they cannot speak, but later have found real joy in this vital Christian service. Thus the church is not a close corporation standing on the street corner, but a living force in the community, with its doors wide open and its heralds going forth with the invitation of the Gospel. With the whole church harnessed to the task in this way, the effect of the preaching of the Word is greatly multiplied, and the area of influence of the church greatly extended.

Jesus Christ's commission is *Go, make disciples*. In these days there has been too great a tendency to erect church buildings and cry "*Come*."

We have too often allowed our people to believe that they have discharged their whole duty toward God when they have attended the church worship. We must declare that the church worship is not, as it is so often called, Service. It is the place of preparation for service. Service is rendered in the home, the office, the warehouse, the street, or wherever one of Christ's witnesses meets up with a lost sinner.

Groups of workers thus organized have found it possible to arrange open-air service at picnics, on town squares, in some carefully selected spot at some chosen time. Thus the church has gone forth into the world as Jesus commanded it to do.

In the country from which I come, Western Canada, with its many unchurched areas and where oftentime a weak church numerically is the only witness in many miles, teams of young people have been organized to take the gospel in song and story. Such activity has led to the conversion of many and the call to the Christian ministry of not a few.

To sum up then—the method of evangelism advocated here is

1. Based on the positive preaching of sound doctrine.
2. The careful organization of a group of consecrated workers.
3. A complete survey of the field of the church's influence.
4. Thoughtful and tactful allotment of prospects to workers.
5. A warm invitation to come to Christ and His church.

Such a plan may be worked with or without special services.

I cannot close this address without humbly declaring that no method of evangelism, no matter how carefully planned, and, no amount of machinery, no matter how skilfully built will be of any avail unless the Spirit of the Living God is in it, energizing it and operating it. The method is not the power but only the system through which the power may more effectively work.

With pure hearts and clean hands and surrendered minds must we come to such a sacred task. We must be willing to spend and be spent. We must not shrink from agonizing prayer. We must not refuse any God-commanded sacrifice. We must take the meaning of baptism even more seriously than we do the mode. We must realize that John 3:16 really believed leads to a living of the Sermon on the Mount. Then as we witness in orderly systematic fashion by lip and life our influence will reveal His goodness and radiate His love, and even in this day there will be those who will come over and say "We will go with you, for we have heard that God is with you." And we shall be doing much to hasten that great day when He shall see of the travail of His soul and be satisfied.

## PERSONAL EVANGELISM.

[Address by the REV. HENRY COOK, M.A., London, England.]

No one, I think, can dispute the truth of the subject we are considering. Evangelism is, undoubtedly, "the primary task of the Church." We Baptists have always said so, and I am glad that here in the World Congress we are saying it again.

### I.

But so often with us even, "evangelism" means the responsibility of the other man. We believe in it, and we want to see it done. But we prefer to get somebody else to do it. We bring in a man who has, we think, special qualifications for the job. We arrange for special meetings with a special choir. Or, if not that, we ask the minister to make an appeal, and the stronger he makes it the better we are pleased.

I am not doubting the wisdom of all this. I believe that there is still a place in the Church of God for special evangelistic missions, and seeing that there are specialised gifts that the Spirit of God distributes to some perhaps more than to others, I do not doubt that there is a place for the specialised evangelist.

I believe, too, that every minister of Christ ought, up to the limit of his gift as Paul would say—"according to the measure," that is, "of the gift of Christ"—every minister should himself be an evangelist, and I cannot imagine any true minister of Christ refusing to be. It is his primary business to win souls for the Kingdom, and unless he attempts that he fails in his ministry. Near my house in London there is a builder who specialises in reconstructing old buildings, and I have often been struck by his advertisement, which announces "Conversions

a specialty." "Conversions a specialty"; that, it seems to me, should be the motto of every one of us here.

## II.

But it is possible to believe all that and yet dodge the real issue, which is not "Do I believe in evangelism?" but, "Am I doing any evangelism myself?" In other words, am I aware that the Lord expects me not merely to encourage other people to do evangelism, but in some way or other to undertake the task myself? Personal evangelism is the responsibility the Saviour lays on every one of us, not ministers only, but all his disciples, and about that I would say one or two things.

First; it is the simplest of all forms of evangelism. It requires no organisation, no special preacher; all it needs is one eager soul who longs to communicate the saving power of Christ to someone else. Every one of us can do this if he wants to. We can do it whatever our gifts and whatever our opportunities. Because every one of us has some kind of influence over somebody else, and, if we love that somebody else sufficiently to want to bring him to Christ, we can set about doing, as Bunyan says "without tarrying for any." Personal evangelism is possible for any one of us, at any time, and anywhere. It is thus the simplest of all forms of evangelism.

Next; it is the most profitable. Because it multiplies enormously the number of evangelists. Is there not a story told of Oncken, the founder of so much of our Baptist work on the continent, which tells in that direction? Asked how many members he had in the Baptist churches of Germany? he said, "So many," and how many evangelists? he answered, "As many." "Every member an evangelist" was his motto, and so the church spread rapidly in all directions. If something like this were true of us all, if we were all at it and always at it, we should inevitably affect millions of lives and leaven millions of homes. Business, education, politics, and society, would of necessity feel the effects, and the church would touch the world for Christ at every conceivable point. Personal evangelism is thus not only the simplest, it is also the most profitable of all forms of evangelism.

But thirdly; such personal evangelism calls for complete surrender to Christ on the part of all who undertake it. We are all shy of speaking about Christ to our immediate neighbours. We feel that religion is so intimate a thing that we cannot speak about it easily, and many a minister would rather address a congregation of a thousand people than speak directly to a single soul. I need not go into all the reasons for this. You all know them, because you all give them to yourselves. Only the love of Christ can "constrain" us, overcome our fears and doubts and feelings, and so sweep away our psychological inhibitions as to enable us to bear our definite evangelistic testimony to the man or woman who lives in our home or works by our side.

They say the Dead Sea is dead because it is always receiving and never giving. I wonder if that is the explanation of the spiritual deadness in so many of us today. What we all need is a renewal of the great sense of our infinite indebtedness to Christ. It was that sense of our indebtedness that first brought us in devotion to His feet, and constantly it must be renewed by prayer and the study of His word.

If only we realised every day how much He means to our deepest souls, and how much He desires to mean to those who are about us, if only we shared more passionately the love He has for our neighbours, then perhaps, under the constraint of our love to Him and our loyalty to them, we might more eagerly take up this task of



personal evangelism. It is only as our hearts are on fire that we can undertake this work, but if our hearts *are* on fire, we inevitably will.

Here is a short prayer we might all usefully make our own:

Lord, lay some soul upon my heart,  
And love that soul through me;  
Then let me nobly do my part  
To win that soul for Thee.

## EVANGELISM AND CHRISTIAN EDUCATION.

[Address by PROFESSOR ROLVIX HARLAN, Richmond, Virginia.]

There is no essential difference between sound evangelistic methods and good educational methods, only one of emphasis. There is no vital difference between the objectives of evangelism and Christian education—both seek to condition the individual in the behavior commonly associated with Christianity or Christ's way of life.

It has long been a matter of commonplace knowledge that the vast majority of persons who reach decisions for the Christian life in evangelistic meetings, have been conditioned or educated in Christian homes and in the Bible school—in a word those have had a foundation in Christian education, using the term in its inclusive sense. There are those who really believe that the evangelism of Christian nurture is the only sound evangelism. However this may be, the educating or training of children and young people in home and church school has more than justified itself through the fruitage in decisions for Christ and the church in special evangelistic meetings, where this technique has been used in recruiting for the churches. Good understanding of the meaning of acceptance of the Christian evangel or philosophy of life and effective membership in the church has always depended upon education either before or after the decision was made. In the early centuries of Christianity new converts or inquirers seeking the Christian fellowship were entered in the Catechumenate or learner's class to be taught the implications of acceptance of Christ and the Christian idea of God.

There is a history of evangelism both as to use of methods for delivering the evangelistic message and for securing definite response to it. In principle the norm or standard for all time is the evangelism of Jesus. His method and practice was to address individuals and groups wherever occasion offered and to present the claims and privileges of the Kingdom of God. He used every device for awakening interest and for linking the good news about God, which is the essence of His Gospel, with the life-needs of His hearers. He trained His disciples and tried to educate them in the implications and relevances of the Gospel to all of life's problems. He may also be said to have developed an Evangelistic Band or group of Evangelizers, using educational methods in this training.

However intriguing the relation of Evangelism and general religious education in home and church, and however fundamental the methods and practice of Jesus in inaugurating His Kingdom and making disciples, we must confine the bulk of this discussion to the relation of the schools of Higher Education, the Universities and Colleges principally, to what is ordinarily meant when the term evangelism is used. We think chiefly of Christian colleges in this connection.

One or two preliminary disclaimers seem to be needed here. First. Institutions of higher education under control or founded by the churches are not primarily agencies of evangelism in the ordinary



sense. Their chief business is the inquiry into and the teaching of truth—the building up and the transmission of our heritage of culture. Second. Emotional appeal and mass psychology and contagion, so much relied upon in large evangelistic meetings, are for the most part alien to the methods used in leading to an understanding of, and transmitting, the cultural heritage, and in carrying on the educational process in colleges. This may explain in part why apparent conflict has arisen between evangelism and the work of the colleges.

However these disclaimers in no sense indicate a lack of interest on the part of the colleges to the spreading and strengthening of the Christian cause in the world. There are definite ways as well as indirect ways in which the colleges are related to the primary business of the churches—that is, to evangelism.

It ought to be taken for granted that those who administer and those who compose the Faculty of Christian Colleges should be men and women of Christian faith and practice. They should be scholars in their respective fields, the assumption being that there is no incompatibility whatever between sound scholarship and genuine Christian view of life. There is of course no Christian Mathematics or Chemistry or Biology, etc., but there may be a vast difference in results on the character and attitudes of students when such areas of reality are inquired into and taught by Christian scholars. What the churches need to help provide is a full supply of Christian scholars to be the teachers and leaders of our young people in the Colleges. Christian scholarship and teaching is a calling which the churches should honor and encourage their best minds to enter.

One of the religious, indeed evangelistic, functions of the Christian teachers is to interpret the facts of science and culture in such a way as to relate them to the Christian view of the universe, and help the student to get a philosophy of life and to orient himself in an expanding world of knowledge. For some students who come from Christian homes with little cultural background and education, there does seem at times to be a conflict between early Christian faith and advancing knowledge. This need not be true, and the Christian teacher must see that it is not a disastrous conflict.

It is often as important if indeed not more important that young people reared in the atmosphere of a Christian home and church be held to the Christian life as well as be enlisted in their early years. When the glow of an emotional experience which came to a boy or girl in a revival in the home church wears off or is dissipated, he or she is apparently disillusioned by increasing knowledge and experience of life. A Christian teacher often can and by all means should help hold all such and keep them from drifting in their thought and practically renouncing their Christian profession of earlier years. The testimony of many who have been educated in our colleges is that they were converted a second time in a sense, or confirmed in their Christian life and held to the idea of life and service in and through the church, by the influence of their teachers or some particular teacher who took an interest in them to help them readjust their thinking and attitudes on doctrines and ideas no longer felt to be valid.

In recent years colleges in this country have for the most part abandoned holding evangelistic meetings as such with and for their students, and have adopted what is known as "Religious Emphasis Week." This form of religious service is being held in the tax-supported institutions as well as those under definite church control.

A period, usually of one week, is agreed upon when as far as possible consideration is given to the claims of the Christian religion with as little interruption as possible to the regular schedule of classes and laboratory work. Attendance is voluntary, but every effort is made to

secure the attendance at the appointed hours of the entire college community, Faculty and students. The Christian associations or organizations on the campus take the lead and put forth every effort to canvass the student body before the meetings, ascertaining church membership and affiliation of all the students, and also to advertise and give adequate publicity to the public meetings to be held. Some well known minister who is able to present the claims of the Christian religion in the language and thought background of student life is usually invited in to be the speaker and leader of the enterprise.

In addition to the public meetings conference hours are arranged in which inquiring students may consult privately with the leader on their personal problems and difficulties.

It has been my privilege to be the leader in such a "Religious Emphasis Week" in a tax-supported College where the typical procedure is as follows. A strong Y. M. C. A. with a very efficient full-time Secretary had made preparations of a detailed sort. The week began with a Sunday service of the Faculty and student body. Public meetings daily were also held, and special group meetings with student organizations at such hours as were convenient gave opportunity to press home to maturer students and their leaders the claims and opportunities of Christian alignment and service. Campus problems chiefly of a spiritual and moral nature were frankly discussed with these special groups, and the obligation to cooperate with the local churches in their program given special attention.

The "Religious Emphasis Week" in the colleges is an outstanding opportunity for ministers who have kept in sympathetic touch with the student mind, to render great service of an evangelistic nature to the Kingdom of God. It is by such meetings and by such methods that the churches can be prevented from "losing at the top," that is from losing their choice student members who are pursuing their education. It will help maintain in the younger members of the churches who are its choice material, a definite interest in the work of organized Christianity, and will send into the professions and positions of leadership in the communities to which the students return, outstanding religious leaders. It seems to require in the man who has charge of this week of services a spirit kindly and tolerant to student opinion and an appreciation of the state of mind of persons undergoing the intellectual ferment and change that college life brings. Nothing that borders on sensationalism and what has come to be known in student circles as the "tricks" of some professional evangelists will enlist the student interest.

In present-day effort to establish and spread the Christian faith in our communities there are two specific contributions the colleges might make if they were disposed to undertake them—to train those who are to take the lead in evangelistic work in the churches, and to sound a new note in the appeal to educated Christians for the totalitarian nature of the Kingdom of God, if we are to save Christian civilization from a relapse to barbarianism through emphasis on the totalitarianisms of race and economic theory that seem to be gripping with fervor the complete loyalty of entire populations.

In considering the first of these it seems clear that no technique of our civilization should be outside the study and inquiry of sound educational method. Evangelism has apparently developed its techniques in the modern church by rule of thumb or trial and error devices, as is true of other human activities. This is not to disparage the practically effective use of mass psychology and leadership methods which have often been used by untrained or partly educated evangelists. But certainly the time has come when students of Psychology and the Social Sciences may well give careful attention to the whole

field of religious propaganda. It is alleged that psychological malpractices have arisen in connection with mass evangelism and in connection with concerted effort to propagate the Christian faith. The excessive emphasis on fear as a motivating force in religious decisions, blind following of impulses and emotional stirrings that are followed by unfortunate reactions, lack of enlightenment of the mind as to the full implication of sudden decisions unreflected upon; a deleting of the real claims upon the personality of religious decisions of various sorts, leading to distorted and incomplete notions of discipleship; these are some of the factors which need to be studied carefully and corrected as far as possible. Appeals and propaganda have been made with an entire disregard to age groups and degree of maturity of those being influenced.

A course in College dealing with the place and function of religious faith in the making of personality; study of the various modes of religious propaganda and appeal, historically and psychologically; careful study of the techniques for bringing about decisions, with research into the after effects of various methods; these and other matters should be studied and taught at college grade as a preparation for students for the ministry who expect to do the work of an evangelist. It would also provide a large body of cooperating laity who could be depended upon to give more intelligent help in connection with the church's evangelistic effort.

Courses in Salesmanship and Advertising are being taught in Business Administration departments of colleges. It most certainly is of both academic and practical value to have courses dealing with the proper modes of establishing spiritual and moral values in the community. The colleges must not withdraw within the limited field of transmitting only the so-called arts and sciences of civilization and leaving the transmission of the spiritual heritage of mankind on one side as though it were no concern of theirs. Christian colleges should not only be sympathetic but deeply concerned with the adequate and effective strengthening of what the churches are attempting to do and in preparing its graduates to cooperate.

The motto of the first American college is *Pro Christo et Ecclesia* (For Christ and the Church). This may state the purpose of that college as it has developed with the years in a somewhat circumscribed way, but the essence of the matter is in the motto. The motto of one of the newer large Universities of America, also founded by a religious body is *Crescat Scientia; Vita Excelatur* (May Science Increase that Life may be Enriched). This may seem to omit a proper religious emphasis, but properly applied it is inclusive. The statement of Jesus "Ye shall know the truth and the truth shall make you free," is good for all time and for all institutions of learning, religious and secular as well, if we care to make a distinction. Hence the best way to spread and make effective spiritual and moral values in the life of an age is a proper interest and concern of the colleges. Men must be trained for the most effective participation in this all-important task. The churches have a right to look to the colleges for such training.

In the face of present world conditions, when the clash of contending ideologies is rending civilization, the question recurs again and again to Christians—to all men of good will—what is the supreme loyalty to which the youth in our colleges should be committed? Remembering that our Christian colleges were founded by the churches and from them have drawn their main support in monies and students, is there any great service to social order and world peace and human welfare that the colleges can best render? Totalitarian states are demanding of all their institutions, educational as well as others, the establishing of some absolute devotion to a racial or economic theory—



some partial and incomplete set of values. Is there not a totalitarianism to which the colleges can and ought to contribute? Is it not a supreme and complete loyalty to the idea of the Kingdom of God?

If there is any criticism of some of the evangelistic efforts that the churches have been making, it is that it does not demand enough of its converts. To become a Christian is not merely adding certain traits to one's character or changing over from one kind of behavior to another; it is not even a willingness to unite with some local church in a somewhat intermittent effort to support and propagate certain doctrines. It should be the absolute committal of the life to the will of God—the God who is made known in Christ. It should be enlistment in the fellowship and work of the Kingdom of God as the supreme social bond.

It does seem clear at this time that the world needs a large number of highly educated, deeply devout personal leaders of the spirit and purpose for example of a Kagawa, of a Ghandhi or a Stanley Jones, who will put the cause for which Jesus taught and sacrificed in first place in a life of absolute devotion. They must come from the colleges, or God will need to raise up other sources from which they are to be drawn.

The Kingdom of God was the burden of the message of John the Baptist and of Jesus. Men were to seek it first, were to receive and enter it as the ultimate good, were to make it the object of their complete devotion.

While Jesus did not in any one sentence define it, His many parables and statements concerning the Kingdom make it certain that He regarded it as essentially the turning to God and the doing of His will as the individual's duty and highest vocation. By implication it means human welfare in the name of the good and forgiving God. It is the commandeering of all abilities and capacities, all knowledge and learning, for the blessing of mankind. In the light of its claims all lesser loyalties are either given meaning or disappear as unworthy. The devotion of all life and its interests and activities to the forwarding of the Cause of individual and social well-being in a world-wide fellowship of all races—of all mankind—is the need of the hour. The educational institutions need to bring all the processes by which youth is made more capable in the use of divinely given talents into line with the Absolute—the will of God for the redemption of the world. This is the only Totalitarianism worthy an educated Christian.

## THE FULNESS OF CHRIST.

[Address by the REV. J. B. MIDDLEBROOK, M.A.,  
Huddersfield, England.]

My subject is "The Fulness of Christ," a title and theme thoroughly Scriptural.

We are gathered here in this great Congress because we are believers in Christ. We can say with conviction and joy, "Of His fulness have we all received," and our memories are stored with evidences and examples of His grace. As a member of Dr. T. G. Dunning's party, it has been my privilege on the way to Atlanta to hear from representatives of Poland, Germany, Estonia and Spain, many remarkable instances of the outpouring of the Holy Spirit, and I myself can make contributions of a like nature. At an open-air meeting in my own town, a speaker was telling how the year before at the same kind of meeting a man had been saved from suicide and won for Christ, when someone in the crowd turned to his neighbor

and said, "What he says is true." The other man immediately asked "How do you know?" and the answer came, "I am the man."

But we are also gathered in this place because our belief is incomplete. We are prepared to say that our entry into the fulness of Christ is insufficient. We have come to Atlanta as Paul sought to go to Rome, that we may impart to each other spiritual gifts. But there is more of Christ available than anyone here or anywhere else has apprehended or appropriated. However rich, amazing or profound the experience of the greatest saint among us, he or she would be the first to say that they are far from having apprehended the great and many-sided fact of Christ. There are three main directions in which Christ's fulness must be sought.

First, *in the realm of personal experience*. It is very probable that many people in the lifetime of Jesus only saw one incident or heard one parable. If they witnessed, for example, the descent of Zacchaeus from the tree or heard the story of the Lost Sheep, they could be assured that they had seen the real and typical Christ, but surely they were ill-advised if later on when the Gospels were written, they chose not to read their pages but rather to concentrate on the isolated and fragmentary word or event they had previously known. It may very well be true to say that we are saved by Christ under one particular aspect, and that one title more than another covers this initial ministry to our souls. This is our starting point, but we must not rest there, else we are in danger of moving in a vicious circle. This can all too easily happen to preachers with their sermons, deacons with their prayers, teachers with their lessons, and members with their testimonies. If, having landed at New York, our party had in a few days returned to England, we could honestly say that we had been to America, but now that we have also visited the far South how much richer is our experience! And so it is with the great continent of the Person of Christ. We are to proceed further and further into the interior, seeking limitless frontiers. When I was asked by one of my members, a girl in a tubercular sanatorium, what my subject would be tonight, and I gave her my title, she replied that she had learned much more of her Lord during her illness than ever she had known before, and her face lighted up as she spoke. How glorious it would be if like Dr. Dale of Birmingham with his joy-bringing, overwhelming experience of the Risen Lord, we might find ourselves led from time to time into the deeper riches of Christ's fulness. Salvation is a process of revelation and it must never be arrested. Every New Testament title of our Lord is a great religious challenge.

Second, we are to seek the Fulness of Christ *in the realm of evangelism and missionary work*. With thankful hearts we praise God for the record of the church down the centuries and for the apostles, martyrs and missionaries whom He has raised up. We bless Him for all the mission fields represented here and for great and glowing triumphs recorded. But we recollect that, at the very time when the Apostle Paul was rejoicing over the opening of the door, he was also lamenting the fact that great multitudes were not seeking to enter. There was a keen agony in his heart for the world which was apart from Christ, and we may be assured that this very Congress will be a mere matter of words unless there is also here a heartache for the unevangelized masses of today. There is a fulness of Christ's Saviorhood waiting to be revealed. The potential Savior must become the actual Savior, visible and audible in every human soul. We realize the truth of course of the British Baptist Union president's dictum in his presidential address when he said that Christ had already won the war but His victory needed to be consolidated. When Christ is



Savior, instead of revelations of individual and national cruelty and selfishness, there will be a revelation of lives and characters made in His image. What a magnificent and thorough-going missionary and evangelistic motive this provides, namely, the salvation of human souls so that the Lord Christ may be more and more fully revealed. Instead of pagans old and new there would be faces shining with God's glory. Modern publicans and sinners would manifest in their changed lives the very spirit of their Master, and every human coin in the world would be stamped with the image of the King. Some of us have been told by one of the Polish delegates to this Conference that the moment Russia is free, a mighty host of evangelists will invade that country in the interest of Christ. Let us imagine with anticipatory thanksgiving the gift to mankind that could be made by a truly evangelized Russia, and let us seek by our prayers, our efforts, our gifts, to advance the conversion of every country and every individual in the world.

- Third, we are to seek the Fullness of Christ *in relation to His Kingdom*. The favorite theme of Jesus was the Kingdom of Heaven. "The Kingdom of Heaven is like, is like, is like . . ." rings like a refrain in His teaching. Its coming was very dear to Him and its extension was the subject of His prayers and the aim of His life. But let us look around and ask how far that Kingdom has recognizably and gloriously come. Ask employers, employed, and unemployed. Ask governments and hear their modern versions of Cavour's remark that if he and his colleagues had done for themselves what they had done for their country what blackguards they would be. Ask the children of the world, and the women. Ask also the young men in country after country who are being drafted into the army. Ask the refugees and the exiles, the dispossessed and the shattered. All these and a host of others will reply that not yet has the Kingdom come.

I believe of course as everyone must that we are never to identify God's Kingdom with any particular order of society, even with a democracy. We realize that the adjective "Christian" has only a relative and never an absolute significance, whether we say Christian man, church or home, or Christian nation, state or civilization. But surely all will readily grant that we may reasonably expect under God much more of His Kingdom in our midst than is evident now. And we need to labor and to pray that armaments and ultimata, propaganda, fear and greed, may give place to the fruit of the Spirit. Of the marvelous and world-shaking fact we are fully persuaded, namely, that Christ is sufficient and His fullness is inexhaustible. He can save both individuals and nations, and He and He alone can bring the Kingdom of His Father's will. As Messiah He must never be lifted out of history, especially contemporary history. As Lord, He must rule in every province of our human life, individual, social, political and economic. As King of Kings, He is above all Caesars, and loyalty to Him is the first, last and continuing duty of us all. It is therefore my privilege to challenge this great and representative assembly to seek the fullness of Christ in three main directions:

First, by a policy of Christian education of all converts at all stages to seek to banish from the churches all arrested development. Peter Pan refusing to grow up makes a very unsatisfactory church member.

Second, by a policy of evangelistic and missionary enterprise to seek to banish from the world all paganism and to seek under the Providence of God that His Son shall be revealed in every man and woman in the world.

Third, by a fearless policy in the interests of the Lordship of Christ, to unite in loyalty to Him every faculty of human personality and every department of human life, and to seek to banish secularism as an accepted alternative.

In conclusion, may I say that I know that since in Him dwelt the fulness of the Godhead bodily, the length and breadth, height and depth of His Person will forever escape our enclosing grasp. I know also that, since in this life we see through a glass darkly, it will only be later on in eternity that we shall see Him face to face. But I know also that your own great American preacher, Phillips Brooks, was right in his letter from Boston in June, 1891, when in reply to Adison's inquiry about his secret he said, "I pity my friends who died at 25 because whatever the richness of the life to which they have gone and in which they have been living ever since, they can never know that particular manifestation of Christ which He makes to us at each successive period of our human life. One wonders with delight what it will grow to as the years go on." My final word is the prayer of the Apostle Paul, "May you all be filled with the entire fulness of God (in Christ)."

## PERPETUATING PENTECOST.

[By President L. R. SCARBOROUGH, D.D., Seminary Hill, Texas.]

Pentecost in Jerusalem is the outstanding illustration of evangelism in the history of the world. Christ had established His church during His own ministry. He had trained its leaders, set up its ordinances, its organization and the fundamental doctrines of His will, had died on the cross to pay the price of the world's salvation, had risen from the dead to confirm His divine Messiahship and settle the eternal problems that hang on His resurrection, and triumphantly He had gone back home to the throne of power at the right hand of intercession, having commissioned and empowered His church. His first orders were for His church to go to its knees in supplication until the power of God came, and on the day of Pentecost the promise was fulfilled. Pentecost since has been the world's example of evangelism, both mass evangelism and personal evangelism.

This Congress of representatives of world Baptists in session is to give supreme emphasis to Christ's commission and set out the power again of His soul-winning program, and as world Baptists determine to go in together for a perpetual crusade for the winning of the lost I should like to say that Pentecost is our ensample and the divine illustration of how we are to do it. The great necessity before us is the perpetuating of the conditions, essentials, principles, passions, methods and power of Pentecost in every community in the world.

### *Two Pentecosts in the New Testament.*

The New Testament clearly sets out two Pentecosts—one in Jerusalem under the leadership of the apostles, especially Simon Peter, and especially for the Jews, and the other in Caesarea under the leadership of the Apostle Peter at the home of the centurion Cornelius, the leader of the Italian band.

The first Pentecost was primarily for the Jews; the second for the Gentiles. The first was under the leadership of Christ's church; the second under the leadership of His missionary program. The first was mass evangelism; the second seems to have been domestic evangelism in the home of an official leader.

The two Pentecosts had the same spiritual conditions and essentials and methods. Prayer, preaching, teaching, personal work, claim-

ing the promises of God, trusting the power of God, compassion for lost men were characteristics of each. Christ was central in both. Both these Pentecosts proved that divine Pentecosts are not preferential. They were examples, and Pentecosts are repeatable and transferable and can be had anywhere God's people will pay the price. They are not racial or sectional; they are universal and international, and the promises of God concerning them sweep the whole world and include all believers and all groups of believers who will meet the spiritual essentials and can be assured of the on-coming and down-coming of the divine power.

*Same Spiritual Essentials.*

The following are some of the characteristics that marked the two early Pentecosts and will mark Pentecosts of every age and place:

1. *Christ must be central.* His will, His death, His resurrection, the fundamentals of His doctrinal program must be at the heart of every real Pentecost, and they must all be built around Him.
2. *Regnant, persistent prayer.* The church praying ten days before Pentecost and Simon Peter and Cornelius praying before the Caesarean Pentecost are proofs that prayer, regnant and persistent, must attend all great spiritual Pentecosts.
3. *Mighty gospel preaching.* The preaching of Christ and the apostles before Pentecost was pre-preparation for Pentecost, and Simon Peter's message on the day of Pentecost had a dynamic, causal relationship to the coming of the power of God. Peter's preaching to Cornelius and his family and servants opened their hearts and broke their hearts and was the essential that brought on the conversion of Cornelius and his family.
4. *A proclamation of the fundamental, essential doctrines of the New Testament are conditions of importance in producing Pentecosts.* We cannot have a great revival without the fundamentals of faith being given in passionate concern to the hearts and heads and lives of men. Christ's command to "teach them all things which I have commanded" is one of the essential conditions of a Pentecost. And wherever this gospel has been preached in its purity, with unselfish motives and in the power of the Divine Spirit, these truths have produced Pentecosts, and will in the days ahead.
5. *A mighty soul passion for the lost.* Christ's concern for men, exhibited in His sacrificial, supernatural life, in His atoning death, in His agony in Gethsemane, and in His world concern at the resurrection, must be repeated as far as human personalities can as a causal condition of a Pentecost. "They that sow in tears shall reap in joy" is still heaven's fundamental law of evangelism.
6. *The great essential for all Pentecosts is the power of God on the preachers and teachers and individual Christians.* There is no Pentecost without the manifest presence of the Holy Spirit dominating all the areas of life and being the heavenly voice that sounds through every message and burns in every heart. Otherwise there can be no Pentecost. "It is not by might, nor by power, but by my spirit, saith the Lord." It's just as true today as it was in the prophetic times before Christ and the times of the early Pentecosts.

Along these lines Baptists and other Christians must go if we expect a world-wide, sweeping, evangelistic conquest. It should be the effort in every church, in every institution of the Kingdom of God,

and in the lives of the leaders to have a continued, persistent, persuading, passionate crusade for souls everywhere. Southern Baptists largely followed these lines in the recently passed years, and in the year 1938 they baptized more than 256,000—an increase of more than 50,000 in one year. And these baptizing figures carried increases with them in all the lines of Baptist figures and mightily moved the great convention of round five million Baptists. We believe that following the same lines of New Testament truth and method and power all God's people everywhere can have a mighty, tidal, sweeping victory, in which millions of lost can find their way to Christ and into the churches and the service of Christ. May it be so everywhere!

## JESUS CHRIST OUR EMANCIPATOR.

[Address by PRESIDENT GORDON PALMER, D.D., Philadelphia, Pennsylvania (abbreviated).]

When we enlisted in the army twenty-two years ago we thought we were going to save the world. We thought the war was to end war. We thought it was to make the world safe for men, women and children, and to keep inviolate the inalienable rights of life, liberty and the pursuit of happiness. But life and liberty are among the cheapest of world commodities today. The devaluation of the dollar is nothing compared to the devaluation of life, character and freedom.

When individuals or nations push God out of their consideration a hideous legion of devils enters; and apostacy, confusion and oppression follow.

History is repeating itself. God is again vindicating the truth of His word, "When Israel forsook God, the Philistines came."

The authority of the church is questioned. Age and youth are questioning everything from economics to theology, from old-time virtues to immortality. The greatest issues before the church are not concerned with sex or sociology, with crime or even war, important as these are; they are the stupendous facts of God, sin, salvation, character, liberty, destiny.

The world wants to know whether the church is sure that it has the remedy. It is not asking for surmises, notions or guesses. It is tired of negations and needs positive, unwavering affirmations.

We have the remedy. It is found in a Person, in Him who toiled up the Hill Calvary at 33 years of age, bearing a cross for the emancipation of mankind. The world wants to know: Have we really experienced Jesus Christ as an emancipator?

### *Truth and Emancipation.*

Jesus did not rely on the written word as the only truth that liberates. The Bible is God's word. But that, in itself, does not save. It illumines and guides; but above all it points to the Saviour, the Lord Christ Himself, who sets man free.

Doctrine is good; but doctrines, however true and beautiful, do not save. They help us to know the Redeemer and to understand the mystery of godliness. Jesus would not minimize the place of the Word of God; He said the "Word is truth," and "the truth shall make you free"; but He did not leave the matter there.

### *The Emancipator.*

Nothing must obscure the pre-eminence of the Divine Personality in redemption. When Jesus said, "If the Son therefore make you free, ye shall be free indeed." He was stating that truth must be person-



alized in Himself—God-incarnate, the crucified Redeemer, Risen Lord and returning King, if humanity is to be emancipated.

In matters of redemption and freedom, Jesus Christ is pivotal in human story. All history converges in Him. All true civilization proceeds from Him. All truth that affects, influences or controls moral beings centers in Him. That is why He emphasizes the fact that freedom is through the Son, the Divine Person. "If the Son makes you free, ye shall be free indeed." This "free indeed" spells Emancipation.

It was the purpose of Jesus when He came, to emancipate. His whole ministry was one of liberation. He loosed a woman of the infirmity that had bound her for thirty years. He opened the prison doors of the blind, and gave them physical and spiritual sight. Women, claimed by moral disintegration, found liberty through His majestic word, "Go and sin no more." Men and women in the bonds of death were liberated to new life in Him. He did "loose those who were bound and set at liberty them that were bruised."

Notice how free Jesus was from caste, from slavery to race-hatreds, from bondage to traditions, and even from nationalism. His "perfect freedom" brought Him among all classes and conditions of men with perfect grace. He withheld no emancipating word of pardon or healing from anyone because the person was socially ostracised, racially despised, or morally outcast. Moral, economic and social distress everywhere touched His sensitive heart and He responded cheerfully, understandingly and willingly to every cry of human need.

Salvation is for everyone. Salvation is emancipation. This is the grandest, the most expressive, the most comprehensive word to define salvation. Salvation is emancipation from the power, pollution and penalty of sin, so that the emancipated may witness for Christ and help to bring all human relationships under the sway of the King of Kings.

(Dr. Palmer, whose address the Editor is regretfully compelled to abbreviate, went on to develop the governing thought by asking the question, "How does man experience Emancipation?," and answering (i) By spiritual rebirth, and (ii) by full surrender to "the totalitarianism of Jesus." Such surrender is indeed true freedom, and all who enjoy it accept the obligation of love to make Him who has become King of the soul the Lord and King in all realms of human life. Let our Baptist people realise this, and they will possess the victorious energy against which the gates of hell shall not prevail.)

## LOOK ON THE FIELDS!

[Address by DR. EARLE V. PIERCE, Minneapolis, Minnesota.]

The whole duty of the Christian is summed up in three commands of Christ, each of only one word. I bring you His first commandment. It is not, "Go!" That is the third. It is not, "Pray!" That is the second. It is, "Look!" "Lift up your eyes and look."

As our salvation begins and is perfected in looking unto Jesus, so our service begins and is expanded in looking at the world and its needs, as He did and still does. It was His looking down from Heaven and seeing the lost world that caused Him to come to save it. "I have seen their afflictions and have come down to deliver them," was spoken prophetically of Him through Isaiah. In the Gospel of John we find Him declaring thirty-seven times that the Father had sent Him, had made a missionary of Him to the earth; and over twenty times He refers to His having come, all because of what He saw.

The mind is filled with what the eyes behold. The look is the opening of the gates of the mind and soul that all within the vision may come streaming in. The look prepares us to pray and to go. It is the soul coming to life. The result of the look reveals the penetration of Him who looks. We may see only the superficial. Japan has a vast and, in many ways, beautiful civilization, and some see only cherry blossoms and gorgeous maples. India has great art in her ivories and ancient palaces, and some can see only the Taj Mahal. Africa has vast man power and rich natural resources, and some can see only the gold that can be dug from the earth or coined from human flesh. What you see reveals you.

There are five ways of looking upon humanity as it is. There is first the look of indifference. It sees life as a passing panorama. There is no concern except as it may affect self. Such people see things and not personalities. They stand in awe before the pyramids of Egypt and have no eyes for the pygmies of darkest Africa. Theirs is the look of the priest and the Levite who passed by on the other side.

Others look on with curiosity. The lame, the halt, the blind, the lepers, the poor and naked are just so many interesting specimens, but no concern of theirs.

A third class feel the swellings of pride as they contemplate humanity and its accomplishments. They thrill to a vast multitude. It is all a pageant for them as with childish undiscern they gape.

A fourth class with opposite reaction are filled with disgust. What right has their landscape to be littered up with the rubbish of human wreckage? Disgust is a mongrel emotion. It is a cross between an ethical sense and an egotistic reaction. It is a violent and self-righteous judgment without consideration of antecedents. It is an attempt at an easy and quick disposal of that which they are not willing or in condition to help.

All four of these classes are in our churches, and make the presentation of missions a burden. Before such people, the average pastor quails and retires. As many churches do not want the poor brought in where they can see and smell their poverty, so the church as a whole does not want to look into the open sore of the world, its godless and gangrened condition; for if they do, they know they must do something about it. These are our problems.

But there is another way to look, and another result of looking. There is the look of love and the reaction of compassion. We read of our Lord when He saw the multitude, "He was moved with compassion because they fainted (were dropping in their tracks) and were being scattered as sheep without a shepherd" (are hounded by dogs and wolves). No indifference or curiosity with Christ, no pride or disgust made so much as a fleeting ripple upon His holy and loving soul. But He was filled with compassion, with sympathy. His love made Him suffer with the suffering which He saw. And suffering moves us to do something.

So He calls to His disciples, "Lift up your eyes and look upon the fields, that they are white unto harvest." He had looked into the soul of a soddan woman and saw what no man could see—a deep but covered hunger for holiness, a yearning for the Messiah, a germ that at His touch could spring into eternal life. He opened His heart to her and told her He was the Messiah. She ran with the news, and the village which saw a woman evidently transformed came rushing out to see a man who had told this woman all that she ever did. He forgets His weariness. Nay, He is fed by the prospect of feeding others; and in one of those rare exultant moments in His life of sorrow, He calls to the disciples to look at the opportunities—souls seeking and ready to be reaped for the Lord.

This look the disciples later learned. All but one—who could prate about the poor but would steal in their presence—came, when the Holy Spirit filled them, to look with redemptive love upon humanity and to be filled with compassion because they saw what Christ saw.

Today, with the urgency of the ages, He is again, and with a special vehemence, calling upon His church to lift up their eyes and look on the fields of human wastage and need which are ready for the shepherding of the gospel of redemption.

Three things stand out on the horizon of humanity as we lift up our eyes from our earthly concern to the level of His look. There is first the vastness and viciousness of heathenism. I make no apology for using that older generic word for the false religions and their awful practices, which has largely gone out of the vocabulary of the church. Men rise or fall toward the level of that which they worship. Gods of wood or stone are bad enough in their ugly and grotesque helplessness, but the demoniacal impersonations which the imaginations of men, driven by the delirium of sin, have invented and which hold sway over them, these form a mental, spiritual, and physical bondage which make such systems of religion seem a veritable madhouse. Not all light of reason has gone out. There are a vast number of ethical maxims that taken by themselves seem to be sound, and which have given some measure of stability to life. The light of Christ in the conscience has given some illumination, even as stars penetrate a dark night; but it is night and dark, and people cannot live by starlight or by flickering candle-light.

Taken all together, heathenism is vicious. Its fruits are as poisonous as those of Christianity are palatable and precious. It is vicious physically. The diseases that sweep one-half of the babies the first year and nine-tenths of them before they are five years old, the diseases that ravage adult life in their fearful insanitary conditions and dreadful superstitions are in decaying contrast to the health and decency of the western world where the vast permeation of the love and intelligence of the Great Physician has wrought physical transformations of whole civilizations. Many of the Oriental nations are being wise enough to apply to their upbuilding the medical and

physical knowledge of the western world, which had its roots in the Gospel. But they need vastly more than that.

Heathenism is economically vicious. Stanley Jones says that there is not an economic wrong in India which cannot be traced to their religion. Of her 300,000,000 people, 100,000,000 are always on the verge of starvation. Another 100,000,000 never have known what a full stomach is. Yet India is rich in natural resources, as rich as America. But we have had the Gospel for centuries, and our forbears for centuries before us, while they have never had it as a people. Let Africa have oranges and the soy bean from which a good substitute for milk can be made (for the mothers would not let the children drink goat's milk lest they grow hair all over their bodies) and her fearful infant mortality would cease.

Heathenism is vicious mentally. It has cursed womanhood and girlhood to ignorance, and has filled minds capable of brilliance with the awful fog of hellish errors.

Heathenism is socially vicious. Every religion can be judged by what it does for its women and children. Compare the status of these in non-Christian lands with that which prevails where the Gospel has gone, and the heart of everyone which has even the least bit of the milk of human kindness would well nigh break to give them that which has glorified our mothers, wives, and sisters.

Heathenism is vicious religiously. Darkness, distortion, dread, seeking and never finding, no light in life, no hope in death, Romans I enacted, having no hope and without God in the world—these are but few of the phrases we must use in thinking of the religious condition of the Orient.

Some say that any religion is better than none, but is the more poison you have the better? Does an abundance of counterfeit money make one rich? Or does a bale of tinsel take the place of gold? Is a high fever better than health? Or is error to be preferred to ignorance? The more one has of a bad thing the worse off he is. Benares is the holiest city of India and the foulest—physically, morally, and socially. The religion of India is deified lust, and her whole people are poisoned by this. Katherine Mayo showed that the evils of India are because of their religion and not in spite of it. The religion of Burma, Buddhism, is deified selfishness. Braton Case, who grew up in Burma, has for a generation challenged Buddhists to name one instance where Gautama, after his enlightenment, ever helped a human being by so much as his little finger. The religion of China, Confucianism, is deified ancestors; and the fearful poverty of China can be easily traced to the demand that the children serve the parents instead of the parents provide for the children. The religion of Japan, Shintoism, is deified state, the totalitarian state; and the world is witnessing the fruitage of that. The religion of Mohammedanism is deified flesh, a sensuous and sensual earth and heaven; and cruelty and corruption are its legitimate fruit.

Because there has so largely gone out of the missionary motive that compassion for humanity lost in sin that moved Carey, Morrison, Hudson Taylor, and the Judsons, we have the lethargy, the lack of drive that sent them out as flaming evangelists.

Heathenism is vicious and it is vast; vast numerically, including a billion and a half in its awful hold; vast ethnologically, taking in the most of the earth's surface. You cannot lift up your eyes without seeing this.

But a second thing to see as you look on the fields is that they are white unto harvest. We are living literally at the harvest time



of all ages. The Gospel has never had such opportunity, certainly not since the first centuries, as it has today. And even there are elements of readiness that were not then manifest. When I began my ministry a generation ago, we were still being told to pray for open doors. Many places of the world were inaccessible; and nations like China and Japan and the caste classes of India maintained an attitude of utterly cold indifference, if not hostility. Now all of this is changed. Door after door has been opening during the past generation, until now there was a time when there were no closed doors. Mexico and Russia have recently barred us out, but the rest of the world is open with doors off their hinges, or the whole front out, as you will find the stores in China and Japan. Yes, and beyond that, eager peoples by the thousands, yes, in some cases, by the millions are not only stretching out hungry hands, but moving toward us. Dr. Joseph C. Robbins, our foreign secretary for British India, a few years ago in northern Assam had the experience of having eighteen savage chieftains come ten days' journey over the rugged mountains and foothills of the Himalayas to beg of him that he send missionaries up to their tribes. In former years, chieftains gave notice to missionaries to get out. Now they are begging them to come in. You are familiar with the rise and restlessness of the 60,000,000 outcastes of India looking, many of them, for another religion; and also that the caste people of India are giving hungry attention to the claims of the Christian Gospel. In the ancient and self-satisfied, proud China, both the progress of the Gospel and the progress of her enemies have broken down pride, revealed their need of something which the Church has, so that there is a readiness never before known to listen to the Gospel appeal. In Japan herself there is an undercurrent working mightily toward the Gospel. Africa is a land where those in darkness are pressing toward what light they have. Europe and South America, cursed by formalism of state religion and devoid of the essential Gospel, give to the workers in those lands such an opportunity as they have never known before.

Some of us remember in boyhood upon the farm when father would announce that it is time to begin harvest, how everything of the farm life mobilized around that great call, for a harvest does not stay in good condition for any great length of time; and also, it may be beaten down and destroyed in short order. One day my father, ready to go into a fine field on the plains, saw a rain-storm coming up and thought he would wait until that had passed. It came up, and it passed; and the reaping was done, for that storm brought on an onslaught of hailstones that pounded a fine harvest into the ground. Dull and stupid to the last degree are those who do not realize that the rise of nationalism in the Orient and the oncoming of fearfully destructive war may easily within a few years pound into the earth that which now stands before us as the greatest harvest opportunity of the ages. Urgency is the word of the hour.

In the third place, as you lift up your eyes and look, you see vast triumph of the Christian Church in the fields of the world, all the more startling and glorious because of the thin line of missionaries that we have sent forth with the message. In every land they are turning from darkness to light and from the power of Satan unto God. Men in great numbers are thrilled with the joy of sins forgiven, are being rescued from the awful age-long power of sin to degrade and to defeat. Villages and communities in ever widening circles are being transformed in their social and economic life, cleansed and clothed. I have been in the home in China of an aged Christian woman with the serenity of our grandmothers upon her face. A Bible woman found her many years ago a beggar woman on the

street—and beggars in China need no description—told her of the love of God and of the redemption of Christ. After some time, the miracle of grace happened, and she received the Lord. She wanted then to learn to read that she might be a Bible woman, and was taken into the school. Later her husband was converted. When we were in her home, she had with her that day her son, who for thirty years had been the fine Christian cook for a missionary family, and her three grandchildren—boys, ten, twelve, and fifteen in the uniform of the academy—and the youngest one held the picture of the oldest brother who had just gotten his Ph.D. degree from Columbia University, and was a fine Christian man. This in miniature is what is going on wherever the Gospel is being pressed. No business of the world is getting the returns for its investments which the Gospel is in the hungry lands of the world. Why should the children of this world continue to be wiser than the children of the light? Why can we not see that the Lord is calling us by need, by opportunity, and by success, to the one thing for which He came to give the Gospel to all mankind? Oh, Church of Christ, your hour is upon you. Will you know your day of visitation and receive your Lord as King and follow Him? Or will you like Israel continue in blindness, hardness of heart, reject Him and His command to evangelize the world, and be cast aside as Israel was cast aside and destroyed? Even now the face of the world could be changed, civilization could be transformed, insane nations could be restrained, peace could penetrate through the darkest storm areas of the world, if only the Christian Church should give herself as the Lord gave Himself to the one work for which He came, and the one work to which He has sent us; for He “came to seek and to save that which was lost,” and He said to His nascent Church, “As the Father hath sent me, even so send I you.” We have taken but a glance at fields in the world, but even a glance ought to fire us to reap the ripened harvest.

## THE CHURCH IN INDIA.

[Address by DR. J. B. McLAURIN, Cocanada, India.]

It is an honour and a privilege to speak for and of the Church in India. I shall try to show in four words what is in the mind and purpose and heart of our Baptist churches in that ancient and now newly awakening land, as they represent and are essentially one with the whole church of Christ there.

1. *The Word of God.* The first and fundamental task that the church in India has set herself is the apostolic one of proclaiming this word. Here she shows her oneness in spirit with the church of New Testament times, and of every other time when the Spirit of God has moved mightily on His people. She proclaims a living Word, Jesus the Christ and Lord: and the proclamation is a witness, voluntary and universal throughout her whole membership, by word and life, to His saving power.

2. *Unity.* Our churches in India realise very keenly the oneness in Christ of all members of His body, and the necessity that this unity, because it is spiritual, must be visible. This does not necessarily mean church union in general or in any particular. There are many, of whom I am one, who believe that schemes of fusion or of unified ecclesiastical administration are not the best expression of Christian unity: indeed it is demonstrable from church history that they may be a hindrance to it. Indian Christian thought moves around two poles: the utmost freedom and variety in religious experience and form: and the determination that this diversity must not keep them apart or in ex-

clusive groups. Our Baptist churches are resolutely facing the problem of determining their relationship to other Christian bodies, a relationship which shall express fully their unity in Christ.

3. *Faith.* At the recent meeting of the International Missionary Conference at Tambaram, the Church in India, in common with those of other mission lands, spoke with the voice of faith and confidence. The messages from the west were noticeably gloomy, those from the east, confident and joyous. The Church in India has faith in God. She believes that He will fulfil the good work which He has begun, until the day of Jesus Christ: that righteousness and justice and purity will triumph, that Christ shall reign as King of Kings in heart and home, in village and city and nation, and throughout all nations. She believes it because her Lord has spoken it, and because she herself has experienced His power to save.

4. *Bhakti.* It is time the west learned this great word signifying the loving devotion of a disciple to his lord. It is one of the glories of India, and one that will be found shining in the City of God when they shall have brought the honour and glory of the nations into it. The son of India is naturally a mystic and a philosopher; he lives much nearer to the unseen than does the westerner, and he will see beauties in the Son of God that have escaped others in the church universal.

I well remember a communion service in a small church in an Indian village. The crowded congregation were on the floor: men on one side, women on the other. As the service went on the tide of loving devotion rose higher, manifesting itself in joyful hymn singing and fervent amens in response to the leader's prayer. When the deacons brought the bread and wine and placed them on the table one of the women spontaneously broke into song, a lyric of adoration of the Saviour who had shed His blood for her. This simple incident typifies the spirit of the church in India: a loving loyalty to her Lord and Saviour that will hold her true through temptation and persecution, through success and failure, until the day when He is crowned Lord of all.

The Word of God, Unity, Faith, Bhakti: this is the message the Indian churches would send you today.

## NEGROES IN THE WORK OF FOREIGN MISSIONS.

[Address by the REV. J. H. JACKSON, M.A., D.D., Philadelphia, Pennsylvania.]

We have been asked to think together at this time on "Negroes in the Work of Foreign Missions."

A microscopic study of our civilization will reveal the presence of the Negro in practically all strata of our social order. He is there in person or by proxy and is registered either as a problem or as a power.

While minority and dispossessed groups may be the raw material for the slaughter and consumption of the imperialistic hordes, they are objects of salvation to those who have accepted the Jesus way of life. The Negro has been in the past an object of philanthropy and Christian missions, and he still needs, as a group, the lifting hand of love, the benediction of organized religion, and the creative touch of social justice. It is impossible to proclaim a world-wide Christianity and to advocate the universality of Christ unless all races and peoples are made partakers of the heavenly gifts. The Christian statesmen know this, and they are even now alert to effect the salvation and deliverance of all people who have not as yet come into the full stature of manhood in Christ Jesus.

Negroes, then, along with the other underprivileged groups of the world, are and will remain for some years to come the objects of missionary work. Africa, as well as China and India, is one of the problems still awaiting a solution by Christian intelligence and service.

But the Negro's share in the missionary enterprise has not been exclusively the passive acceptance of the gifts that others have offered him. He has not clung to the opportunities, blessings and hopes of his religion with a devotion that was entirely selfish, but he has been willing to share his Gospel with others. Herein lies the genesis of his aggressive work in foreign missions.

#### I. THE NEGRO'S PARTICIPATION IN THE WORK OF FOREIGN MISSIONS.

Handicapped by the fetters of slavery, the shackles of ignorance and the burden of poverty, the Negro dared to take his place as a pioneer in the work of missions. His labors and devotion to this noble cause constitute one of the romantic and heroic chapters of Christian history. Many are the deeds and sacrifices of this people in the foreign service of Christ that have never caught the gaze of the historian's eye, and the names of many heroes shall never be recorded in the annals of time. But we rejoice in the fact that there are some whose names and whose deeds are emblazoned upon the sacred page, never to be effaced, so that he who runs may read.

The Negro was in the very foundation of the Protestant missionary work in West Africa. In 1736 Protestants began their missionary work in West Africa. In that same year the United Brethren sent a Negro as a missionary to Christianburg, not far from Accra on the Gold Coast. He was followed by ten others, all of whom died. In 1770 the mission was abandoned, but not without leaving its imprint upon this portion of the African Continent.\*

The first American Baptist foreign missionary was a Negro, in the person of George Lisle. He was probably the first ordained Negro Baptist preacher in the New World. During the Revolutionary War he had preached and baptized many believers in the State of Georgia. His devotion as a Christian minister moved his master to set him free. Upon the death of his ex-master, he was forced to borrow \$700.00 to pay his passage and that of his family to Jamaica, one of the most beautiful of the British West Indies Islands. Here he used his secured freedom to proclaim Christ to those who were lost. 1782 is the year of his venture.

Thus, eleven years before William Carey, of England, the father of modern missions, set sail for India, and ten years before the birth of Elisha B. Swift, the father and founder of Presbyterian foreign mission work in America, Lisle was preaching Christ to the humble people of Jamaica.

The first American Baptist missionary to Africa was Lott Carey, an ex-slave, of Virginia, who sailed to Liberia in 1821. It is said that the seed of missions had been planted in the heart of Lott Carey by his grandmother when he was but a boy. His grandmother evidently told him many stories of the perils and sufferings of the slaves while crossing the ocean, and of her heathen brothers and sisters in the Christless land of Africa. "One day Lott queried his grandmother: 'And do all of them think that the great God lives far away from them and does not love them?' The grandmother's reply was prophetic and revealed a missionary heart. After telling her little grandson that they did not know God, and how she had longed to go back and tell them of the love of God, she referred to her age and inability to

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\*See *One Hundred Years*, P. 203, by A. J. Brown.



go, saying to Lott: 'Son, you will grow strong. You will lead many, and perhaps it may be you who will travel over the big seas to carry the secret to my people. Mihala will be dust, but her prayers will live that your feet may find the path, and after you others of our race—hundreds of them.' The precious missionary seed was sown in the heart of little Lott Carey and later bore abundant fruit, for in 1807 he was converted and joined the church. Finally he felt the call to the Christian ministry and soon developed into a very fluent and forceful preacher. From his labors in a tobacco factory in Richmond, Virginia, he was able to save \$850.00 with which he purchased his freedom and that of his family in 1813. Later he purchased a home and farm at the cost of \$1,500. But when he felt the urge to go to Africa he sold his farm, resigned his church of 800 members, and turned his face like flint to the shores of Africa. His spiritual fervor and zeal for the cause of Christ are reflected in the words of his farewell sermon.

His text was taken from Romans 8:32: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" He said: "I am about to leave you and expect to see your faces no more. I long to preach to the poor Africans the way of life and salvation. I don't know what may befall me, whether I may find a grave in the ocean, or among the savage men, or more savage wild beasts on the coast of Africa; nor am I anxious what may become of me. I feel it my duty to go; and I very much fear that many of those who preach the Gospel in this country will blush when the Savior calls them to give account of their labors in His cause and tells them, 'I commanded you to go into all the world and preach the Gospel to every creature.' Very emphatically he exclaimed: "The Savior may ask, 'Where have you been? What have you been doing? Have you endeavored to the utmost of your ability to fulfill the commands I gave you, or have you sought your own gratification and your own ease, regardless of My command?'"

These words clearly reveal the passion of soul that possessed Lott Carey as he set sail for the continent of Africa.

The missionary spirit has not only been reflected in the work of our pioneers, but it has become a definite part of the organized life of all our major denominations.

We are aware of the many shortcomings, failures and weaknesses displayed in these years of missionary effort, but we do rejoice in the achievements however humble, and we shall continue this noble service for the extension of the Kingdom of God.

## II. THE NEGRO AND NARROW-MINDEDNESS IN MISSIONS.

The Negro has often been accused of narrow-mindedness and parochial thinking on the question of missions. He is charged with seeing only Africa and her children as the objects of Christian missions. On the surface this does seem true, for practically all of our labors have been among peoples of African descent. But before we put this down as proven fact, let all doors be opened to the Negro to preach Christ before all races, nations and groups. Then if he refuses, we must say that the charge is true. It is my belief that the Negro's love for humanity and his faith in the saving power of the Gospel would lead him to preach Christ to any who will listen to his story.

Be it remembered that the first Methodist missionary to the American Indian was a Negro in the person of John Steward. He was converted in 1815, and soon began preaching Christ among the Wyandotte Indians, continuing until the time of his death in 1823.\*

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\*See Story of Methodism. P. 346-47.

There are other members of the race who have shown this wider interest in the work of missions. Through the Foreign Missions Conference of North America, which includes all the mission boards of the United States and Canada, the Negro participates in the whole program of world missions. Being imbued with this world outlook, the young Negro Baptists of America helped to defray the expense of a young German Baptist to this Alliance now in session.

The Negro sees a need for the Kingdom of God to come, and is working for it with great hope. And he knows it must include all men. If all the Negroes of the United States of America would accept Christ and walk in His way; if all the savage minds of the isles of the sea would see the light of truth and rejoice; if all India would respond to the Gospel call; if the whole East would embrace the salvation that is in Christ Jesus; and if the whole continent of Africa would surrender to the way of Jesus, we are certain that, without the moral and spiritual transformation of America and Europe, the Kingdom of God cannot come. That fact gives the Negro Christian a sense of responsibility for the preaching of the Gospel of Christ to all men, and he still believes that "Go ye into all the world" meant all the believers to all the world. If the Negro does not seem a world evangelist, it must be traced to other reasons than that of narrow and parochial thinking.

### III. THE ENABLING POWER.

If in this brief review of the Negro's work in foreign missions we seem to give undue credit to the inherent genius of the race, we here offer our apologies. For we do not take credit for anything that the race has tried to do in the Christian Church. Neither do we see in our humble Christian achievements any signs of racial greatness. In the work of the Christian religion, the element of race is an accident; only Christ is basic and determinative. To follow any other course would lead us also into the same racial fallacy which has done so much, and is still doing much, to destroy the souls of men and to corrupt the conscience of the world.

If we this day be examined of the good deeds we have ventured to do to an impotent world, and by what means we have continued, be it known unto men everywhere that all is by the power of Jesus Christ who died on Calvary.

We trace our right to preach and our power to proclaim the way of Christ back to the transaction of Calvary. Destroy Calvary and we have no message for a sin-smitten world, and no hope for a corrupt generation. Through Calvary we are the lineal heirs of the aristocracy of righteousness and fellow-possessors of a democratized truth.

If the Darwinian conception of evolution justifies the thought of man as a thing of the dust and sanctions the struggle which assures the survival of only the brutally fit; Calvary relates man to the family Divine and reveals all men as potentially fellow-citizens of a Heavenly Kingdom. Hence all are sacred ends, and must not be used as selfish means.

If the Tower of Babel dramatizes the fact of a divided humanity and the confusion of tongues, Calvary represents our unity in God and the common language of the soul.

If the curse of Noah's son was a reason for placing some people in the prison of pre-ordained doom, thank God, Calvary has freed and has healed all by the blessings of communicated love.

Calvary marked the death of one age and the genesis of another. The old tradition, the old morality, the old legal system of religion, and the old reasons for racial prejudices, caste and clan, died on the sacred hill. And there was born a new order, radiant with hope and aflame with love. From Calvary dates a new anthropology which

evaluates men, not in the light of the shape of the skull, the length of the heel, or the pigment of the skin, but by the attitude of the soul and the power of the blood of Christ. Calvary is the source of a new psychology. It offers us the mind of Christ. A mind that always uses its advantages or superior position to serve the disadvantages of others and to lift Godward all who are cast down.

Calvary gives us a new sociology. It breaks down all natural barriers of race and creed, and bridges all apparent differences by the grace of God. It will lead a righteous Son of God to take as His travelling companion in the eternal paradise an erstwhile thief, whose hands were once red with the blood of the slain, and whose mind was burdened with thoughts of pillage and slaughter.

Any man who longs for a world brotherhood and a day of universal peace must follow the logic of Calvary. And any people who deny the possibility of such a world fellowship and strive for a divided world cannot proclaim the Gospel of the Cross. They who declare themselves in favor of a segregated and disintegrated society are most logical when they declare themselves also against Christ and all of His ideals.

Only the man charmed by the story of redemption and overpowered with the supreme sacrifice of the Cross can truly say with John Oxenham:

"In Christ there is no east nor west.  
In Him no south nor north;  
But one great fellowship of love,  
Throughout the whole wide earth."

Destroy this view of life and deny the logic of Calvary, and the lips of every Christian preacher must be eternally sealed and the doors of every mission station closed, never to open again. This Divine Transaction is our Gospel, our mission, our power, and our only hope. In it we live, move, and have our being; and by it we are sent forth as heralds of a kingdom of love and peace.

Wherever the Cross of Christ is embraced, men of wealth will cast their gold at the feet of the Master for service. The blessed will hasten to lift the burden of the cursed, and every man in civic thralldom and in the world's unkind chains will go forth singing redemption's song as sons of the living God.

## WOMAN AND MISSIONS.

[Extracts from Address at the Sectional Meeting for Women by MRS.  
F. W. ARMSTRONG, Missouri.]

Woman and missions? One needs but survey the pages of history to know the place in the whole social scheme accorded women before Christ came to make things different. One needs but look today on lands where Christ has not yet come to see the low place woman occupies. The New Testament has so many fascinating stories that reveal how Jesus, naturally and simply, accepted the right of woman to equality with man. Without ostentation He accorded her equal recognition as sharer in the work of extending His Kingdom. The record further shows that never once did He speak a harsh word to a woman. Do we wonder that so many women loved Him and ministered to His needs, that so many hung on His teaching, that so many loyally stood by in His hardest hour, that so many gave themselves in loving service? Our Lord's days on earth and the changes that have come wherever His Gospel is preached bear witness to His peculiar purpose to lift woman to a high and honorable place. Search the Acts of the

Apostles and the Epistles and discover how dependent the early messengers were on the fidelity and unwearied service of Christian women. Mission history is replete with honorable mention of women who rendered distinguished service to the cause of Christ. He did so much for them that they were led to consecrate their talents and service to Him.

The miracles wrought for womanhood by the Gospel testify most powerfully to woman's debt to missions. A recent book, *Woman and the Way*, gives striking testimony of the change wrought in many lands when Christ, the Way the Truth and the Life, is accepted.

"One of the first items in the mission program for women was to teach them to read with the result that illiterate classes soon became literate. Often women of sixty and seventy years of age learned to read.

"Christians were the first women teachers. The same is true of doctors and nurses.

"The nursing profession practically came into being because Florence Nightingale listened to the voice of God speaking through the pain of men tortured with war.

"Thank God that the Christian message of the sanctity of personality has liberated many a daughter of India from the thralldom of ruthless social and religious customs.

"Is it not true that provinces with a large percentage of Christians usually show a high percentage of woman's literacy and education?

"It is marvelous to see the results of the work of the Gospel that go hand in hand.

"Besides the ordinary cultivation given to these girls these schools taught self-reliance and labor, the value of individual life regardless of sex and class, emancipation of womanhood from shackles which hampered freedom, the sacredness of marriage and the purity of body and soul.

"In keeping with Christian ideals, the missionaries opened schools and hospitals. These two institutions were great factors in interpreting the teachings of Christ in terms that the simple people could readily understand.

"The woman of today enjoys laws and moral rights because of direct and indirect influence of Christ's Gospel. Jesus was the first one to exalt woman, and she has responded nobly.

"When Christ transforms the home the whole house is filled with the perfume of love. The Christian home produces children that are healthy, clean and well-mannered—such is the influence of Christianity."

Such are varied testimonies of the transforming power of Jesus Christ on womanhood of various lands.

Comparisons of that which other religions offer woman with the freedom and advance which comes where Christ is known and where He reigns is further demonstration of woman's debt to Christ and to those messengers of His who proclaim His Gospel. Stand if you will with a Moslem woman at the door of a mosque that for beauty beggars description and find that for her there is no place of prayer, save now and then a tiny fenced-off place, obscure and uninviting. Or kneel beside that woman who seeks blessing from a hideous idol, that sees not neither does it hear, and feel with her utter lack of hope or surcease from sorrow. See the pagan woman of darkest Africa, one of numerous wives of the chief, no beauty or happiness in her life, no hope for her daughters to have any other life than that which she has



known. Groping for light, she finds none. See the child wife of India or the mother casting her babe to the crocodiles, confidently believing that in so doing she serves her God; to all such these pagan religions offer naught but degradation and misery. The testimonies already cited contrast the lives of just such women when the message of the Gospel has touched their lives and their lands. Womanhood's debt to the Gospel of Jesus Christ is limitless.

Three years ago American Baptists and Chinese Baptists celebrated the centenary of Baptist missions in China. An impressive picture of woman's debt to missions was afforded the Woman's Missionary Union in its annual session. A lovely portrait of that first woman missionary to China was unveiled for presentation to our Training School. Just below it stood our guest from China, the cultured and consecrated Mrs. F. Y. O. Ling. In beautiful simplicity she expressed her debt to Christian missions, a debt shared by countless women in her land, saying, "If Henrietta Hall Shuck had not come to China one hundred years ago I would not have had the privilege of being born in a Christian home." Christian homes are the product of Christian mothers. The benediction of Christian homes, Christian schools, Christian care of the sick and all the blessings that follow in their train are Christianity's contribution to womanhood. They sweeten and enrich and enlarge life for all women. So much has missions done for woman, what has woman done for missions?

The whole story of the missionary enterprise is honey-combed with the service of women; from the days when Christ walked the earth, through the days of apostolic ministry, through the early progress of the carrying of the good news women listened with seeing eyes and hearing ears to the missionary commands: "Lift up your eyes and behold the fields," "Pray ye the Lord of the harvest that He thrust forth laborers into His harvest," and "Go ye into all the world and preach the Gospel." They were not disobedient to their vision and those plain commands. The story of their obedience enriches the Gospel story and the history of the early church. It quickens fervor in all the days of the rapid spread of the good news. The beginning of the modern missionary movement was surrounded by the loving interest and prayer and help of women. When William Carey, his soul deeply charged with responsibility for a lost world, was bold to speak his mind a leading clergyman said "Sit down young man; when God wants to convert the heathen He will do it without your help or mine." But the Widow Wallace of Kettering opened her home to meetings where discussion might be carried on and prayer could be made. Knowing the ways of women we feel sure that she enlisted other women in interest. Finally, her modest parlor was the scene of the organization of the first sending missionary society; there passed from hand to hand the snuffbox that received the first offering for foreign missions which was later augmented to send William Carey to India. Every land has its own story of woman's part in the missionary awakening. Finally the realization that a united effort was essential to carry out this many-sided program resulted in the denominational missionary societies of women builded on the implications of these commands: "Lift up your eyes and behold the fields"—Study; "Pray ye the Lord of the harvest that He thrust forth laborers into His harvest"—Intercession; "Go ye into all the world and preach the Gospel"—Serve and Give.

"Facts are the fuel with which missionary fervor is fired and fed." Study of missions has made women the best informed group in any church. That the facts of missions have been fuel to fire and feed missionary fervor is proven in the results. The knowledge acquired lays upon women an obligation—it calls for obedience to the second command, "Pray ye." More intelligent prayer is one result of study.

Study leads to a recognition of the obligation: "Go ye," in person or through gifts to send others. Moreover, it helped to direct attention to a wide field of missionary enlistment, a natural and logical field for woman. The young people of the churches, both little children and older young people, are a fertile field for missionary seed-sowing. To lead them in study, intercession and giving, has been one of the most productive contributions of Christian womanhood to the cause of missions.

It has been fittingly said that "Prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and cents." Obedient to the second command, "Pray ye therefore the Lord of the harvest," women in their efforts to promote missions have emphasized prayer, have constantly sought to enlist more prayer. Testimony from the mission fields of answers to prayer have quickened faith. It has led to wide development of special plans, such as prayer calendars and seasons of prayer that have directed the thought and heart-interest of a great many people on particular objects of united prayer. It has very definitely served to transmute interest into passion, to crystallize emotion into consecration, and to coin enthusiasm into dollars and lives.

"Go ye" has likewise found ready response. What mission field has not glowing stories of the penetration of women into places however hard, into tasks however discouraging, into inconspicuous service with questionable rewards, into the work of healing, of teaching, of evangelism? Every mission field has its roll of honor bearing names of heroines of faith who know not that they were doing the heroic, but only that they were joyously obedient to His "Go ye."

*Give?* Women's societies have been an abiding source of strength as they have provided means for manning and equipping the mission fields. May we use our own organization for an example? Our Woman's Missionary Union has just completed fifty years of organized life. It has always supported the denomination's general missionary boards, never appointing and sending out its own missionaries as do so many organizations of women. Its consistent gain in gifts has corresponded with its increase in membership and enlightenment. The Jubilee year yielded cash gifts to missionary causes totaling more than \$2,614,000, while the record of fifty years of recorded gifts to missionary causes totals \$55,847,657.31, an average of well over a million dollars per year. Emphasis on tithes and offerings as the scriptural plan of giving has resulted in enlistment as "tithers" of one in five of the entire membership of more than 715,000 members. Estimating comparable contributions by each woman's missionary organization represented here today we can better realize the vast resources that have through the years poured into support of missions through Baptist womanhood around the world. Many of these gifts are genuinely sacrificial, like the alabaster box they are become a memorial to Christian womanhood; they are a tangible expression of woman's love for Christ and the cause of missions. The abundant blessing of the Father in Heaven gives assurance of divine approval. As we think today of this theme "Woman and Missions" we ask ourselves "What of tomorrow?" We know surely that the connection of Baptist women and Baptist missions is in our hands and the hands of our children and of those whom we here represent. In the face of staggering world need we would not be overwhelmed, inactive or indifferent; no less than our best will meet the need of the world and our obligation to Him who gives to womanhood freedom and untold opportunities.

We go back nineteen hundred years. Reading in the first chapter of the Acts of the Apostles we find that women shared the upper room experience when all continued with one accord in prayer and supplica-

tion. We know that women shared the seeing, talking with and walking with the Lord in the sacred days that intervened between His resurrection from the dead and His ascension in glory. Are we not justified in the assumption that women also shared that climb to the summit of Olivet on the memorable day of His last appearance? Consistently they had loved and followed Him. Presumably they had gone up the mountain with Him not realizing the significant scene they were to witness. They could look off into vague distances about which they knew very little, except that they were peopled with many who had never heard of the Lord whom they loved so much. "Ye shall be my witnesses, in Jerusalem, in Judea, in Samaria and even into the uttermost part of the world." And these were His last words to them. That these disciples were faithful as witnesses is evident in the growth of the early and later church. Women have been sharers as such witnesses. They have an obligation to today and to the future. Years of study, intercession, services and giving have paved the way for mighty advance. Dr. Truett in a recent address to our Union said "God forbid that women should spend time on trifling things when our day calls for such magnificent service." What can you and I, your group and mine, what can we Baptist women do in this time when so many barriers are being built up to shut men from saving knowledge of Him whom to know is life eternal? Such a representative company as this should wield a large influence. As we think, as we do, so go our homes, our churches, our communities, our nations, and ultimately the world. When one recalls the great influences that have been set moving by comparatively small groups of people one realizes that even the vastly disturbing things that our world faces are but a challenge to greater faith and more courageous living. We must think clearly about the intricate problems our nations face and work together to right the world's wrongs in the spirit of Christ. We must continue to plant in the tender minds and hearts of our children and our neighbors' children the seed that will grow world friendliness and human brotherhood. We must keep our churches from being narrowly localized, burying in them the leaven of missionary fervor that must leaven the whole. We must exercise our Christian citizenship, helping the spirit of Christian missions to permeate both national life and international relations. We must consistently sow the seed of Christian missions, water it with loving care, knowing that God will give the increase.







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IV

REPORTS

OF

COMMISSIONS

(and

Discussions

Thereon)

## REPORT OF COMMISSION NO. 1.

WHAT BAPTISTS CAN DO TO AVERT WAR  
AND PROMOTE PEACE.[Chairman: PRINCIPAL N. J. NORDSTRÖM, B.A., D.D., Stockholm,  
Sweden.]

## INTRODUCTION.

The Sixth Baptist World Congress meets at a time when the world situation inspires the nations with tormenting fear and agonizing unrest. There is reason to apprehend a new world-war. It is very likely that such a war, if it comes, will surpass anything that humanity has yet experienced in devastation and destruction of all values, spiritual as well as material. A new world-war would probably mean the ruin of Western civilization.

All nations are, therefore, arming upon a scale hitherto unheard of. The nations are imbued with mutual suspicion and fear. Dark clouds obscure the road of mankind.

But the God of history, whose ways we do not understand and only dimly surmise, still lives and works in the world and brings His purposes to pass even through the events of history. If He finds willing instruments for His plans He can yet by His grace avert the threatening catastrophe. We must, therefore, not entertain a fatalistic belief in the inescapability of war.

In this situation the task of the Christian Church appears more fraught with responsibility than ever. The Gospel which it is her duty to proclaim in the world is a message of salvation for the individual and a transforming power also in the life of the nations. The world's only hope is that the life-changing and transforming power of the Gospel shall become active as widely and as deeply as possible in human life—individually and socially.

The great Baptist brotherhood is a branch of the universal Church of Jesus Christ. Baptists share with all the other branches of the Church, which is the pillar and ground of divine truth, responsibility for the salvation of the world through the Gospel, and although we here speak of the responsibility of *Baptists* we consider that the same responsibility and the same task is incumbent on all other Christian churches and organizations.

The following report, which has been prepared by a Commission appointed by the Executive Committee of the Baptist World Alliance through its president, is an attempt to expound some fundamental Christian principles bearing on the question of the Christian attitude to war, to emphasize the seriousness of the present situation in regard to war and peace, to awaken and deepen the sense of responsibility among the Baptists of the whole world, and to point out practical ways of helping in the actual situation. We are not ignorant of the differences of opinion among Baptists, both concerning the compatibility of war with the ethical principles of Christianity, and concerning the position to be taken in these matters, but on certain fundamental points there exists an essentially unified understanding. This report will deal pre-eminently with such questions.

## I. CONSIDERATIONS OF PRINCIPLE.

## 1. THE KINGDOM THAT IS OF THIS WORLD.

Jesus said that the Kingdom which He has come to establish and proclaim is not of this world. It is the Kingdom of God or the King-

dom of Heaven. But in its development and realization it has to do with kingdoms that are of this world. Although these kingdoms are of the world, they are in point of principle ordained of God and an expression of His will. Yet in this sinful world they have in consequence of man's sin often become instruments of iniquity. This fact must not cause us to overlook the truth which St. Paul has expressed in the words:

"And He hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.)

The distribution of mankind in races, peoples, nations and kingdoms is, according to this, an ordinance of God, and God intends through these ordinances to carry out His purposes for humanity.

(a) *The State as a divine ordinance.*

The State is the most important expression of human community-life. Its task is to be the organ of justice, to maintain law and order, and in other ways serve and promote human community-life. Since God is the God of justice and order, and justice and order the expression of His will, the State is in these functions a divine ordinance which provides the fundamental condition of all human community-life and all real cultural progress. The New Testament, therefore, enjoins obedience to "the powers that be" as the representatives of the State as a divine ordinance.

But since the State in its organization and its outward forms is controlled by sinful men, it often becomes a power opposed to God and to His kingdom. But the State may also, in so far as it fulfils its God-given purpose, become an instrument of that which is good and of the building up of the Kingdom of God. It is thus an instrument for promoting both good and evil according to the character of the people who control it.

There never has existed a truly Christian State realizing in its organization and activity the ethical principles of the Gospel, but there have been and are States which have been more or less effectively influenced by Christianity. The humaneness, justice and charity which the States of our day exercise in spite of all, are essentially a fruit of the influence of the Christian Gospel. It is the inescapable duty of the Christian church to permeate with the leaven of the Gospel the life and ordinances of the State.

(b) *The sovereignty of the State.*

As a rule the existing States claim absolute and unlimited sovereignty. They assert the right to decide alone not only their entire home policy and conditions, but also their relations to other States. Claiming this State-sovereignty in reality implies that the State in its dealings with other States, functions as judge, court of justice, and executor in its own cause. As long as this State-sovereignty is maintained war must be the *ultima ratio* in international disputes. The establishment of an international Court of Justice through which the States settle their disputes in a legal way without resorting to violence is impossible as long as this unlimited State-sovereignty is maintained. Any effort for the abolition of war and introduction of peace in the world, therefore, must begin by a revival of the general idea of the absolute sovereignty of the States, an idea which is all the more calamitous in our time when the nations have become so intensely dependent on each other and when no nation can afford to live its life in "splendid isolation."

This idea, which is ultimately based on national egoism, is obviously incompatible with the Christian idea of justice in the relation



between individuals. Adjudicating one's own case is inconsistent with a sound and rational judicial conscience, but maintaining the absolute and unlimited sovereignty of States involves the same absurdity from an ethical and juridical point of view. One of the essential reasons for the failure of the League of Nations in fulfilling the task assigned to it is undoubtedly the insistence of each of the States-Members on maintaining its unlimited sovereignty in any questions having to do with its own interests.

It is a sound and rational judicial principle that the welfare of the State is above that of the individual, and the welfare of humanity is above that of the individual State. But this also means that whatever is beneficial to humanity at large is also beneficial, in the long run, to the individual nation or State.

(c) *Might and right.*

Might and right are not necessarily opposed to each other. Might can be used in the service of right, but it can also be used to give effect to intentions that do not coincide with right. In its capacity of guardian and executor of right, the State must have at its disposal instruments of might. The exercise of might in the service of right on the part of the State is, therefore, in point of principle, ethically justified and also from a Christian standpoint.

Might can, however, be misused. Whenever the exercise of might by the State takes place for the promotion of purely selfish aims, or in a way that encroaches upon the rights of other nations or states, it is ethically indefensible. Even granted that on certain occasions the exercise of might through war has served the cause of right and promoted the victory of right, it has, on the other hand, as often led to the breaking down and suppression of right. Both individuals and nations are exposed to a great temptation to misuse might and make it serve selfish purposes.

Admitting the principle of a certain rightful use of might and exercise of power for maintaining a state of justice and security in the individual State seems to argue in favor of the theory that the functioning of every kind of judicial order presupposes the exercise of might. Even an international institution for judicial order must be supported by some kind of might that is able to restrain or punish the transgressor.

This, however, does not necessarily imply that any power or exercise of might is ethically legitimate only because it has the purpose of gaining respect for the principles of right. In each State there are laws and rules which regulate the functions and actions of the police. Even the exercise of might in the service of right can lead to consequences that imply the setting aside of the high principles of charity and mercy. This is exemplified by certain forms of war, e.g., hunger blockade and bombardment from the air, which hurt non-combatants and innocent people perhaps even more than the combatants.

Until an international judicial order is established and supported by an international police force effective for its necessary tasks, it is hardly fair to deny to individual States the right of self-defense against enemies. To insist upon the disarmament of an individual State in a world of violence and partiality is to presuppose a moral standard and a belief in right which is hardly to be found in any modern State.

It is manifest that if the nations are to be freed from fear and the disasters necessarily implied in modern warfare, their mutual relations must be regulated by other factors than the military power of the individual States. Generally accepted principles of right, based on the ethical views of Christianity and formulated in an international code, must be decisive in international disputes. Right must

be made the leading and governing principle instead of violence and might. This was the ideal which presented itself already to the prophets of the Old Testament, and this ideal is also that of Christianity. It may seem difficult, yea, unattainable to bring it about in this world of sin, but this must not prevent us from earnestly striving for its realization. For us the decisive question is not whether it may be possible to reach the realization of the ideal, but whether it is the Will of God. What is the Will of God, He is able also to perform.

(d) *The duty of individual loyalty towards the State.*

If the State, in principle, is a divine ordinance intended for the common good of humanity, the duty of loyalty of the individual towards it is religiously and ethically grounded. The New Testament also enjoins obedience towards the powers that be and submission to "every ordinance of man" (I Pet. 2:13), and the reasons given for this obedience and submission is that "the powers are ordained of God and are God's ministers" (Rom. 13:1-6). This duty of obedience and loyalty obtains unconditionally so long as the State or the authorities fulfil their God-given task. But if the State makes demands on the individual which would force him to break God's commandment or place him in opposition to what he considers to be morally right, then he must give precedence to the principle: "We ought to obey God rather than men." Loyalty to God and His Kingdom must stand above every other loyalty, but it is most important that the refusal of the individual to conform to the rules of the State and to obey its orders be preceded by the most earnest self-examination so that the position he takes is influenced by nothing but ethical and religious motives. Where, on the other hand, serious conscientious objections, based on the Word of God, exist, the State should not make use of violent means since such procedure never leads to results that promote the good of the individual and the lawful interests of the State.

2. THE KINGDOM WHICH IS NOT OF THIS WORLD.

Jesus Christ proclaimed a Kingdom that is not of this world, the Kingdom of God. He exhorts us to seek this Kingdom above all else. The Kingdom of God is a super-world reality, but it is manifested also in this world. It is in the world but not of the world. This Kingdom is the dominion of God, the realization of His will and the fulfilment of His purpose in the life of the individual, in the community-life of humanity, and lastly, in the new world-order which, according to the Holy Scriptures, is the goal of God's work of redemption.

The Kingdom of God is not identical with any social system, however ideal the latter may be, but when conditions in human community-life are characterized by righteousness, mercy, charity, and goodwill they prove that the forces of the Kingdom of God are at work there.

As Christians, we are citizens of this Kingdom and are under obligation to realize the principles of righteousness and love in our personal life. What Jesus says about the Kingdom of God cannot be unconditionally applied to the kingdoms of this world. It is spoken with reference to persons who possess the righteousness, peace and joy of the Kingdom. Where such people are found they should exercise a transforming influence on the social life. It is their task to change the latter in the spirit of the Kingdom of God.

3. THE TENSION OF THE CHRISTIAN LIFE.

(a) *The ethical conflicts.*

The fact that a Christian is a citizen of two kingdoms, one that is of this world and one that is not of this world, implies for him a

life in unavoidable tension. Ethical conflicts are undoubtedly a reality in the life of every earnest Christian. They occur, e.g., when the loyalty claimed by the State from the individual seems to indicate one road for ethical action, while loyalty to Christ points out another road. If the latter road is clear and unmistakable there should not be any ethical conflict. There is nothing else to be done than to obey God. No compromise is then possible. But uncertainty concerning the will of God in some special situation is no uncommon experience in Christian life. It might be said that the ethical conflicts arise from our inability to see clearly the path of Christian duty in each case. This is why Christians of equal earnestness can be compelled by their conscience to take different ethical decisions when placed before the same ethical demand. When there is a question of taking part in war, one Christian may feel compelled by his conscience to go the way of pacifism, while another is convinced that he fulfils his Christian duty best by trying to defend his country and law and right. Different standpoints in such a matter do not necessarily imply a difference in moral conscientiousness. The ethical quality of an act is derived from its motive and the intention that lies at the bottom of it, more than from its coincidence with a certain outward standard or command.

In ethical conflicts it is important to have a guiding and decisive ethical principle to go by. For a Christian the Christian law of love is such a principle. What love commands is right. What is in conflict with love is wrong.

We endorse what is said in this matter by the Report of the Committee appointed by the British Baptist Union as follows:

"First and most important is a grading of loyalties. Our supreme loyalty is to the Kingdom of God, and if we are constrained to see in an ordered world a partial expression of that Kingdom loyalty to the Commonwealth of mankind must take precedence even of loyalty to country. It will be rightly commented that the one is as yet but an unrealized ideal, while the other has the appeal of vivid and immediate reality and represents values exceedingly precious. This we acknowledge to the full. But patriotism is transformed when it is recognized as implying a duty of so shaping the life and policy of the land we love as to make it 'a praise to God in the earth,' the effective servant of all human good."

(b) *Moral dualism.*

In some countries a State ideal is applied according to which the authority of State is absolute, and its claim for obedience on the part of the individual citizen is unconditional. The State is totalitarian, and forms the highest authority also in questions concerning theories of life, and morals. It seems impossible for a Christian to acknowledge this totalitarian claim if it means absolute submission to the State even in moral matters, without failing in loyalty towards Christ who has an absolute claim on him. Any such concession must lead to a fatal moral dualism for the individual, and for the church complete slavery under the State. Establishing two highest authorities beside each other in moral questions, and an effort to submit to both, inevitably leads to the moral disintegration of the personality. It may be possible thereby to escape the tension we have spoken of before, and the ethical conflicts which may arise in the Christian life, but this is a fatal and, from the Christian point of view, a dangerous expedient. "One is your Master" says the Lord, and no one else must be placed beside Him. Acknowledging the totalitarian claims of the State leads necessarily to a minimizing of Christ, for there is no possibility of uniting His claim for obedience and devoted service with

the will and claims of a secular State. The commands of the State are binding on a Christian only in so far as they are compatible with God's commandments. And it is the duty of the individual Christian in each case to examine in the light of God's Word and his own conscience whether such compatibility exists. It may be convenient to avoid such an examination and to submit unconditionally to the authority of the State, but it involves serious consequences for the individual and for the Church as a whole.

(c) *Love—the fundamental principle of ethical action.*

Jesus has made love the fundamental principle of ethical action. Anything that agrees with love or is motivated by love is ethically good and justified. Whatever militates against love is sin. In the examination which a Christian, according to what has been said before, must undertake in connection with moral decisions, love must be made the guiding principle. But it is then important to understand rightly what is the meaning and substance of Christian love. We repeat here what is said in this matter in the Report presented to the Baptist World Congress in Berlin in 1934 regarding nationalism and Christian ethics:

"The fundamental principle of Christian ethics is love to God and love to our fellow-men. Love to God implies love to one's neighbor. The moral requirements of Jesus are thus summed up in his commandment concerning love. The most explicit characteristic of this love is its universality. The love must by no means be limited to one's kindred and friends, but must include even enemies. It is quite unlimited in its scope.

What then is the essence of this love, required by Jesus? It is not merely an altruistic feeling of sympathy with our fellow-men. When Christian love is identified with altruism or feelings of sympathy an unhappy mistake is made. Christian love is a new relationship, a new attitude to men, the most conspicuous characteristic of which is sacrificial service.

The inmost meaning of this new relationship is communion. It springs from the communion with God attained through Jesus Christ, and it expresses itself in fellowship with those who have God as their Father and in Jesus Christ are brethren. Here are broken down the partition-walls that race, religion, nationality and social differences have raised between men. St. Paul says: "There is neither Jew nor Greek, there is neither bond nor free. There is neither male nor female, for ye are all one in Christ Jesus." What thus characterizes Christ's ethical requirements is that He has made serving and sacrificing love the fundamental principle of moral action.

In the last analysis, the position we take in regard to war will depend upon the question whether it can under any circumstances be compatible with love or promote its aims.

#### 4. THE QUESTION OF PRINCIPLE REGARDING THE JUSTIFICATION OF MILITARY POWER.

(a) *The nature of war.*

War is organized violence on the part of States or nationalities. Bloodshed, taking of life and all kinds of violence are then considered permissible. War is enforced enmity, diabolic violation of human personality, distortion and suppression of truth and disregard of law and right. War is hatred and systematic brutality. War is one of the most appalling expressions of human sin.

There can be no doubt about war being in principle and essence incompatible with the ideal of Jesus for human community-life. It is



an outgrowth of human sin and, in consequence, something from which Christ wants to save us.

(b) *Different opinions among Christians on the justification of defensive war in certain cases.*

Although most Christians are agreed that war is an evil and an outcome of human sin and that in principle it militates against the teaching of Jesus, yet earnest Christians take different sides regarding its justification in certain situations, in the first hand the question of the justification of violence in defense of human life and values.

1. Some think that the position taken by pacifists, viz., refraining from any participation in war or preparation for war, is the only one which agrees with the teaching of Jesus and the claim of Christian love. They consider that the words and example of Jesus clearly show that the way of violence was not His way and, in consequence, should not be that of His disciples. They understand His sayings about not meeting violence with violence as applicable to all times and all situations. They maintain that the Christian church fulfils its peacemaking mission in the world most efficiently by abstaining from the violence of war, not in words only, but also, and above all, in deed. They regard it as a duty of a Christian to go the way of suffering and martyrdom, if so required, rather than to compromise with what is fundamentally incompatible with the Gospel of Jesus and that love which should be the guiding principle for His disciples in all questions. They hold that war is always destructive in its effects in all domains both to conqueror and conquered. From these premises no other conclusions can be drawn than that it is a moral duty definitely to abstain from any participation in military matters.

2. Others look upon war as God's punishment on the people for their sins, a scourge from God's hand. They believe that war in some way forms part of God's plan or God's intentions with humanity. It is, therefore, impossible to abolish it through human efforts. When God, as they suppose, ordered war in the Old Testament times, leading to the annihilation of whole nations, it is possible that war also in our days is an expression of God's will. They do not deny that war in itself is evil, but think that history proves that God even through what is evil can bring His purposes to pass. They look upon war as something inevitable in this dispensation, and they consider human efforts for its abolishment more or less futile. The State, which is an ordinance of God, cannot fulfil its task, given by God, without the exercise of power, of which war forms a part, at least as a last resort. War is, according to their opinion, "a necessary evil."

3. There is, however, a third standpoint between these two extremes. It maintains that war is incompatible with the ethical principles which govern the citizens of the Kingdom of God. War, therefore, is sin, and, in consequence, it is the inescapable duty of every Christian to counteract war and its causes. The adherents of this standpoint so far share the opinion of the pacifists, but when it comes to the practical conclusions they do not consider it possible to go all the way with the pacifists.

These people hold that power and the exercise of power in the service of right and law is necessary in all human community-life and, therefore, also justified from a Christian, ethical standpoint. The ethical justification of the exercise of power depends upon the spirit and the purpose which direct it.

Even though in modern warfare it is difficult to distinguish between aggressive and defensive war, they think that there is a difference in point of principle between such war as springs from a selfish and nationalistic desire and such as only aims at defending one's

country and law and right, values without which human life would be tragically meaningless and void of real purpose if they are forced by aggressive powers that are inspired by other principles than respect of right and of human personality to defend these values, they look upon such defense as an act equal to the use of power for the purpose of maintaining law and order.

In this sinful world, where the States and nations as such are affected probably only in a small degree by the ethical and religious views of Christianity, it is not to be expected that the States should be guided in their relation to each other by principles representing a far higher moral standard than that which the majority of the people can attain. Furthermore, it is impossible for the individual to break away from the connexion in which he is bound as a citizen of the State. Innumerable bands tie him to the nationality to which he belongs. Whether he desires or not, he must by his participation in community-life, directly or indirectly cooperate in all those actions that the State as such undertakes. He has to pay taxes, although he knows that the taxes are often used to promote purposes which he personally does not approve. In times of war every organ and function of the community is practically requisitioned. No single citizen can escape participating, at any rate indirectly, in the war even if he refuses to serve under arms.

In times of war, railways and other means of communication form an important part in the defense of the country and in carrying on the war. The man engaged in the service of these means of communication is of equal importance to the conduct of the war with the soldier at the front. There can then hardly be any ethical difference between the service at the front and the service on an engine, in hospital service (military), or in arms factories. A refusal to take part in anything belonging to warfare would in reality mean breaking away from the community-life to which one belongs as a national. This is not feasible. Granted that one does not want to kill personally, yet by executing a function that in some way is necessary for the war, one helps others to perform actions to which one objects for oneself. This is the tragedy of the position of all of us.

Under such circumstances the individual must seriously ask himself whether it can be considered a higher way and more in harmony with the ethical claims of Christianity to refuse under all conditions to take part in armed defense of one's country, law, right, order and liberty, but at same time perchance agree to execute other kinds of work which indirectly serve the purpose of war, than, after earnest enquiry before God and conscience, taking part in military defense. The sentence of conscience must here be decisive.

Just as might and right are not contrasts, neither are might and love. According to what has been stated above, Christian love is the fundamental principle of ethical conduct. What is done in love is right even if it should be the exercise of power in defense of defenseless individuals or one's country or law and liberty, values which may be more precious to men than life itself.

This standpoint must, however, also imply that the individual has both the right and the duty of refusing to take part in a war, if he considers its aims to be incompatible with his Christian views, even if the State tries to employ methods of coercion. If he takes part in the military defense he does so, not only because he is ordered to do so by the State, but because it appears to him to be his duty. He is conscious of the fact that a refusal is fraught with the most serious consequences to himself, but it also represents a most earnest protest against something which his Christian conscience condemns.

It is undoubtedly difficult—especially in our days—to arrive at a correct idea of what war is aggressive and what is defensive, but this difficulty does not exempt anyone from the duty of taking his decision in the light of his own examination of the case.

We have dealt somewhat more fully with this standpoint than with the others because it is the standpoint taken by the majority of the Committee members. It is impossible here to record all the reasons given for the different standpoints.

Although we consider the last-named standpoint to be the one which best enables a Christian to render service to human society in the present world situation, we want strongly to emphasize that it is not the only one that is legitimate from the Christian point of view. We believe that God may call men to go the way of pacifism in order, by their absolute refusal to take part in military enterprises, to call the attention of public opinion to the awful evil of war and through the suffering to which they expose themselves to awaken the conscience of the world and the church. Whether we find ourselves called by God and conscience to choose the one or the other of these ways, we should always consider it our inescapable Christian duty to counteract, according to the light and strength given us by God, war and war mentality, and to bring about peace and mutual understanding between the nations.

## II. PRACTICAL CONSIDERATIONS REGARDING THE QUESTION OF WAR AND PEACE IN THE PRESENT WORLD-SITUATION.

We have presented some points of view as to principle. Now comes the question how the fundamental principles stated above are to be practically applied to the present world situation. We presuppose that the New Testament contains the guiding and decisive principles of Christian conduct in ethical and religious questions, but the application of these principles depends largely on the actual world condition. This must, however, not be made to imply compromise and accommodation in regard to what is fundamental in the Gospel of Jesus, but only that the Christian church should, in any situation, find those avenues along which the Gospel influence can become as wide and as deep as possible.

In the New Testament we find instances of the application made by Jesus of the principles he proclaimed in the conditions of his time. But these conditions were essentially different to the very complicated economic, social and political conditions of our time. It is, therefore, possible that the application of the ethical principles of the Gospel to our conditions results in conduct that is not always parallel to the examples given by Jesus and his apostles. Thus the high principles of love and righteousness may be expressed by gentleness, submissiveness and forgiveness, but also by severity, judging and punishment. Forgiving righteousness and judging righteousness are conditioned by different circumstances, but it is the same righteousness that forgives and judges. It is therefore fitting to observe moderation in expressing one's opinion regarding what Jesus would have done in order to apply his ethical principles if he had met the same conditions as we have to encounter in our days. Christianity is life, and life expresses itself in different ways under different outward conditions.

### 1. AN INTERNATIONAL STANDARD OF JUSTICE.

We maintain with the deepest conviction the view that right, not violence or power, must determine not only the relations between individuals, but also between nations and States. In consequence,



international disputes should be settled, not by war and violence, but by legal procedure and arbitration.

(a) *The lawlessness in the world of today.*

In modern legal society the mutual relations of the citizens are regulated by principles fixed in law instead of the "right of fist" of primitive society. But there are scarcely any legal principles regulating the relations between nations and recognized by the various nations as an international law. Here lawlessness reigns. Each State has to defend its rights with such means as it possesses. As long as these conditions last, no permanent peace can be maintained nor war be abolished. This is the actual state of things which must be seriously considered when there is a question of preventing war and promoting peace. Certainly there are some international legal principles more or less generally admitted, although not practised by the nations, but as yet we have no codification of these principles in international jurisdiction. Under these circumstances nothing is of greater importance than the establishment of an international jurisdiction on a basis of moral convictions generally accepted. But a legal institution is not created through violence. It is usually the product of extensive growth. The same is, naturally, also true about an international jurisdiction, through which the settling of international disputes by legal procedure would be made possible.

(b) *Some factors that might contribute to the creation of international jurisdiction.*

1. It is unthinkable that any exercise of power or violence by any State or group of States can force on or promote an international tribunal. Power can support and stabilize right whenever it places itself in the service of justice, but it cannot create it. A "pax romana" might possibly be maintained through the exercise of power within a world-empire, but international peace in our time must have entirely different presuppositions. What is created by violence will never endure for long.

2. The most important presupposition for an international judicial institution is to be found in the common judicial consciousness of the different nations of the world. This lacking, there is no foundation for an international jurisdiction. But the development of judicial consciousness is, above all, dependent on religious factors. In the development of Western culture, with its consciousness of right, Christianity has had the greatest influence. We can assert with the deepest conviction that a secularized culture, which has cut off its connection with the sources of power of Christianity, is unable to create such a judicial consciousness among the nations as would form the basis of an international jurisdiction. This fact makes the task of the Christian church so overwhelmingly great and her responsibility so heavy. Hers is the duty of creating, in the individuals and in the nations, the mentality of peace and right which should form the foundation of a new order in the relations of the people to each other.

3. The love of peace in the nations is an important factor in all efforts for peace. It is probably safe to say that even in our time the vast majority of people in the different nations of the world do not desire war unless misguided by unscrupulous propaganda and nationalistic agitation. The problem is to find methods by which this love of peace can express itself. When this love of peace becomes a stronger factor than the conditions that make for war the rulers of the nations will be prepared to work earnestly for peace and a new international jurisdiction. In order to promote this love of peace and peace mentality in the nations and create suitable organs for manifesting them, the churches ought to collaborate with all other organi-



zations that work for the maintenance and promotion of peace. It seems to us to be of special importance that the ecumenical organs which already exist or may come into being give much thought to this question.

## 2. AN INTERNATIONAL POLICE FORCE.

We have already in the part of this report dealing with principles pointed out that any kind of judicial institution must be supported and stabilized by some kind of power and authority. This is probably true also concerning an international jurisdiction. Such power should, as a matter of course, exclusively serve international right and, consequently, in its sphere perform the same functions as the police in the community-life regulated by law. Should it then also have military power at its disposal? Yes, in so far as this may be necessary. Its military resources should be exclusively determined by the functions which are entrusted to it. When the individual States have disarmed up to the limit prescribed by their own inner security—which is a presupposition of international jurisdiction—there will be need for only a minimum of military resources at the disposal of the international tribunal, which will also have at its disposal other means of enforcing obedience to the international law. In case an international court of justice is instituted, there seems to be no ethical objection to the formation of an international police force. Without such a force anarchy would come to dominate society. And the same holds good in regard to international jurisdiction.

## 3. AN INTERNATIONAL COURT OF JUSTICE.

Any judicial procedure presupposes the existence of one or more institutions of law whose duty it is to administer justice. An international judicial order likewise requires such organs. It may seem utopian in the present condition of the world to speak of an international judicial order and an international court of justice to which the nations would submit their disputes for decision; but all great and noble things that have been realized in this world have at one time been considered impossible and utopian. We are not blind to the difficulties which obstruct the path leading to this, but we are also aware of the fact that the future of the nations entirely depends upon whether right will replace might and violence in international relationships. Whatever risks may be considered to accompany the submission of all international disputes to an international tribunal for decision, these risks are yet always less than those which the nations run by settling them through war. If this suggested judicial procedure be followed, it offers, at any rate, a better guarantee for the triumph of right than if the decision be reached through violence and war.

## 4. CAUSES OF WAR AND THEIR PREVENTION.

### (a) *Nationalism.*

One of the principal causes of war and war mentality is the extreme national self-assertion which is called nationalism and which expresses itself in efforts to promote the interests of one's own nation without regard to the right of other nations. This national egoism produces a constant unrest and fear in the nations, and it is a disastrous phenomenon also in our days. Concerning our attitude towards nationalism and the responsibility of the Christian church in regard to it, we refer to the report submitted to the Baptist World Congress in Berlin in 1934.

### (b) *Race.*

History and experience prove that the question of race must in many cases be counted among the causes of war. It has increasingly

appeared as a duty of Christians to give attention to this question and to seek to remove the tension and unrest which is caused by it in many parts of the world. We maintain that although not all the races have attained the same degree of culture, yet they have the same human worth and the same right to the Gospel. We look upon any race discrimination as sin. Also in this matter we refer to the report submitted to the Berlin Congress of 1934.

(c) *War industries and the interests of private capitalism.*

It has of late been fully proved that the interests of private capital vested in war industries in different countries represents a real danger to all efforts for peace. These financial interests often play an obscure part behind the international conflicts, and it should, therefore, be the interest of all States either completely to do away with all private war industries or to exercise such control over them as to exclude the possibility of private profit. We appeal earnestly to the governments to consider this matter. At the same time we express our disgust at the immoral view which allows profiteering on war and what belongs to war.

(d) *The distribution of natural resources and over-population in certain countries.*

Manifestly the unequal distribution of the natural resources of the world may be a serious element of unrest and give rise to international conflicts. This is especially so if the possessing nation makes selfish use of these natural resources. The same is true about over-population in certain countries. We understand the difficulty of finding a satisfactory solution to this problem, but we also know that it will never be possible to establish peace in the world if certain nations are deprived of such things as are indispensable for their life while others have abundance, and if some nations are unable to find room for their population within the boundaries drawn up by historic development, while large areas are thinly populated and yet are kept closed to others by the possessing State. We claim that these questions concern not only certain nations but all nations as a vital problem, because the peace of the world so greatly depends upon their solution. An overpopulated State will, as a last resource, go to war in order to acquire enlarged space, until these problems can be solved through cooperation between the nations. It must be acknowledged as a primary right of a nation to have chances of living and growing.

We consider that the causes of war here enumerated, and others not mentioned, merit serious attention, not only on the part of the responsible leaders and rulers of the States, but also on the part of the Christian churches, for permanent peace cannot be established in the world unless these causes of war are removed. Whether this will happen depends essentially upon the spirit of unselfishness which is the result of the influence exercised by the Christian Gospel among the nations.

##### 5. THE LEAGUE OF NATIONS.

The creation of the League of Nations was an earnest attempt at realizing the idea of cooperation which after the enormous devastations of the World War appeared to be the only hope of the nations. We recognize gratefully the good which the League has produced and still produces, and we believe that conditions in the world would have been still worse than they are, if this organ of international cooperation had not existed. But it is plain enough that the League has been able only in a very limited degree to realize the high ideals of which it originally was an expression. This fact, which the world has every reason to deplore, has many different causes, the most important of which is the spirit of national egoism and political competition which

is the fundamental problem of all human community-life, and the great influence that this spirit has exerted on the work of the League. Another cause of the League's failure may here be mentioned: its connection with the Versailles Treaty, which certainly was not in every respect dictated by unselfishness and justice.

It would be extremely unfortunate if the organ of international cooperation and fellowship that the League, in spite of its deficiencies, represents, were hampered in its activities or broken up, as the promoters of national egoism and war mentality desire. It seems to us to be an important task for all the friends of peace in the world to try to keep, strengthen and guard the League of Nations, and to work for making the League a better instrument for the fellowship and cooperation between nations than it is at present. This should be done through needed radical reforms in a human and Christian spirit. For this purpose it is evidently of the utmost importance that, if possible, *all* nations become members of the League.

Nothing is more important than finding means and ways for establishing peace and cooperation between the nations, and if we denounce the League of Nations as such a means, we are bound to find and point out other ways to that end. A purely negative attitude in this respect is not becoming to us as Christians.

### III. AN APPEAL TO THE BAPTISTS OF THE WORLD IN REGARD TO THE PRESENT WORLD SITUATION.

The complicated situation in which the world is now placed, especially in regard to the questions here dealt with, should indeed rouse the whole Christian church in the world to new and deepened consideration of its calling and task. We, therefore, wish to address an earnest appeal to all Baptists of the world to give to these questions which are of such immense importance to the future of the nations, the greatest attention and the most earnest study.

1. First of all we must remember that it is not only through our efforts, however earnest and well-intentioned they may be, that the saving of the nations will come, but through the gracious intervention of God and through a new revelation of His saving power. Therefore our hope and our confidence must be placed in God, who in Christ Jesus has revealed His grace and love.

2. God, however, makes known His will and realizes His plan of salvation through His church in the world. The solution of the problems which we have here shortly touched upon depends therefore essentially on the influence which the Christian church is able to exercise through holy zeal and loyalty to Christ in life and work. The Gospel of Jesus, which while recognizing the fact of human sin is the message of the grace of God manifested in Christ, is now and ever will be the most important factor in all efforts for peace and reconciliation, and we exhort all churches and all individuals wholeheartedly to dedicate themselves to its service and to the proclamation of its truth in the power and assurance of the Holy Spirit.

3. We ought also to confess our guilt and our share in the evil under which the world now suffers. None of us can break away from this great fellowship of responsibility. We are all more or less guilty in regard to the fact that war and war-mentality are still to be found among the nations. There is among us much selfishness, distrust, race-pride, nation-pride, lack of readiness to understand the difficulties of other people, divisions, and so forth. This is our sin and guilt. The peace which we wish to see realized in international relations must first of all become a reality in our own lives and in our mutual relations. Only those who possess peace for themselves can be peace-makers.

4. We exhort all Baptists to pray without ceasing for the nations and their leaders, and that God in His mercy may avert the disasters of war and bless all efforts to promote peace and mutual understanding in the world. We appeal to all ministers of the Word to give due attention in their sermons to questions referring to international relationships and to arouse the conscience of their hearers concerning the terrible evil of war.

5. We exhort all individuals, all churches and congregations in the various countries to work in every possible way for the eradication of such conditions as may lead to war, e.g., nationalistic ideas, race prejudice, racial discrimination, private profiteering, national selfishness, social and economic injustice, the suppression of national minorities, ignorance and prejudice concerning other nations, etc., and to give, in their own private and public life, an example to the world of unselfishness, righteousness, readiness for service and a spirit of peace and concord.

6. We exhort each one to work for a simultaneous and united disarmament, and thereby seek to prevent the actual competition in armaments from leading on to a catastrophe, which would mean the suicide of the nations.

7. We also exhort each one to seek to influence public opinion in such a way that it will be possible to introduce an international jurisdiction through which all international disputes will be settled legally, and not, as at present is common, through war and violence.

8. We claim the right of conscience in all religious and ethical matters, and object to coercion and harsh treatment of such as for reasons of conscience are unable to take part in war and military service, and we appeal to the leaders and rulers of the nations to promote liberty of faith and conscience, which after all is the basis of love of country and willing service on the part of the citizens.

9. It is of utmost importance that the citizens, and especially the young people, are brought to see the insanity of war and the blessing of peace. Peace-mentality is necessary as a foundation for all practical efforts to promote peace, and for this purpose no factor is of greater importance than the education of youth. We, therefore, earnestly appeal to all who in Sunday Schools, Day Schools and higher and lower institutions of learning of all kinds have to do with the education of youth, to allow sufficient time for the question of peace, to instil understanding of other nations and their civilization, to counteract nationalism and chauvinism, and especially in the study of history to avoid such elements as are apt to create hatred or antipathy against other nations.

10. We exhort the Baptist churches in various countries to cooperate with other churches and peace organizations in order to further the efforts for peace, and we consider that the Baptist World Alliance should for the same purpose cooperate with the ecumenical organs which already exist or may be created.

11. We should in every way support and promote such efforts for fellowship as bridge over racial and national boundaries and particularly exhort the young people to take part in these efforts. We rejoice at the increased fellowship and the more intimate relations which in recent years have been formed between the Baptist young people of various countries.

12. The Baptist World Alliance has been and remains a very important means of creating fellowship and mutual understanding between the Baptists of various countries. By supporting and strengthening this important organ of ours we also promote international fellowship at large, and through the B.W.A. we are able to render more



efficient service to the international work for peace than would otherwise be the case.

13. *None but changed people can change the world.* What we can do as Baptists to prevent war and promote peace will, therefore, in the last analysis, always depend upon how far we ourselves have experienced the changing power of the Gospel in our own lives. New and wholehearted surrender to God will make possible new and more fruitful action on our part in efforts to promote peace on earth and goodwill among men.

14. And finally, may we always remember the word of Jesus: "Blessed are the peace-makers, for they shall be called the children of God."

## INTRODUCTORY REMARKS IN PRESENTING THE REPORT OF COMMISSION NO. 1.

[By PRINCIPAL NORDSTRÖM.]

As chairman it is my duty and privilege to present the Report of the Commission.

It is obvious that the actual situation in the world of today gives special emphasis to the subject dealt with in this Report. The future of mankind, the destiny of humanity, depends in a very high degree on finding another way than war to solve international problems and settle questions concerning the relations between the peoples of the earth. It is no exaggeration to maintain that the way of war inevitably leads the peoples to an abyss which really means the total devastation of our present civilisation.

What has been labouriously built up during centuries and generations modern warfare can destroy in a very short time. This concerns not only material values but also moral and spiritual. In human development two kinds of powers are working: creating or constructive powers and devastating or destructive forces. War belongs to the latter. *War is always destructive in its effects in every sphere of life, and it is in this respect contrary to all that Christianity seeks to realize in the world.* War is hatred, violence, enmity, brutality, systematic lying, and all that is contrary to the ideal of human life set forth in the teaching of Jesus Christ.

*Nothing can be more urgent and necessary than finding ways and means to avert or prevent war,* and the Christian church (I use this word in a collective sense) can by no means be indifferent to the question of war and peace. The threatening situation in the world casts such a responsibility both on the Christian individual and the Christian churches that there is every reason for this Congress to consider the matter very seriously. Conscious of what modern war really means, the peoples are now imbued with fear and anguish. Never before in human history has the world-situation been more complicated and confused.

*It is quite natural that we, under such circumstances, ask ourselves what we can do to avert the catastrophe of war and to promote a development resulting in peace and fellowship among the nations.* Facing this great and difficult question we are perhaps seized by a feeling of impotence and inability to do anything at all. Every human endeavour seems utterly ineffective and inadequate. The temptation to fatalism is certainly great. There are Christians, perhaps also Baptists, who really think that there is nothing to do. What is happening in the world is only the natural course of events, because the world is subject to the judgement of God, and God exercises his judgement through war. War is according to this opinion a "necessary evil," and nothing

can be changed in this respect by human endeavours. The church has to save souls from eternal punishment, but not to save human culture from destruction.

But is fatalism really a Christian attitude? No, we can't believe that. We believe that the Gospel of Christ is a redeeming power not only for individuals but for the whole of human life and society. There is a danger of limiting the transforming and life-changing influence of the Christian Gospel to very narrow provinces of life. We listen in our days to voices from representatives of political ideas, declaring that Christianity has nothing to do with social and political affairs. It is tolerated only if it is tame enough not to oppose what, from its point of view, must be recognized as wrong and incompatible with the ideals of human life which the Christian Gospel undoubtedly contains. But if we as Baptists should yield and try to limit our message to what are wrongly called "purely religious things," i.e., to preach a gospel without application to social, political and economical conditions, then I think we should be unworthy of our Baptist heritage and fail to fulfil our Christian duty in this present world-situation.

But what can we do? There is another question yet more important: What can God do through us? Can He use His Church as an instrument for averting war and promoting peace in our time? Let us humbly confess, that the Christian influence represented by the different churches and denominations in our day by no means is so deep and wide as it ought to be. Those who lead the nations and decide on the destinies of the peoples do not mind very much what the Christian churches say in moral and social questions. But this fact must not deprive us of courage to speak and to act according to our Christian faith and conviction. *The Christian churches may have failed in many respects as to their peacemaking work, and they have to confess their shortcomings and humbly to repent before God, but it is exceedingly important to bear in mind, that God is still working in the world and that He can do wonderful things if He finds willing instruments for realizing His eternal purposes. Our duty and our great privilege as individuals and churches are to be instruments for God, and we can promote peace in the world just as far as God is working through us.* Let the Baptist churches throughout the world dedicate themselves to God for his peacemaking work, and they will be a factor of importance for averting war and promoting peace.

And now a few words as to the present Report. The form given to the subject which is treated in this Report indicates perhaps that the emphasis ought to be laid on practical considerations. The subject concerns the question what Baptists can do to avert war and promote peace. It is quite natural that such a question comes to the fore on account of the present world situation.

But our practical attitude, or what we ought to do in a certain situation, depends not only on actual conditions but especially on our attitude in principle or our fundamental moral convictions. We have, therefore, in this Report tried to set forth some religious and ethical motives for our attitude on the question of war and peace. The Report thus deals in its larger part with considerations of principle. It concludes with some practical considerations and an appeal to Baptists in regard to their responsibilities in the present world situation. A few words of explanation to this mode of dealing with the subject may here be justified.

In our days a new state-ideal, or a new conception of the state, its nature, its functions and its authority, is urged and realized in some countries. According to this state-conception the state is totalitarian; it is the highest authority in all spheres of human life even in religion and morals. It is quite true that the old state also urged totalitarian

claims, but by no means in the same degree or in the same way as is the case today.

This fact makes it an urgent necessity for the Christian Church once again earnestly to consider whether this new state-ideal is compatible with the religious and moral principles laid down in the Christian Gospel or in the teaching of Jesus. It is not my task at this occasion to deal with this new state-conception or pass judgment on its advantages or disadvantages. I wish only to say, that if required on account of consequences of any state-ideal, the Christian church of today, as in its early days, must go the way of the catacombs rather than accept principles and doctrines incompatible with its freedom to proclaim the Gospel without interference from the worldly state.

It is in any case of great importance for all of us to reach a clear conception of the obligations which our relations to the state really imply. Such a conception must be a result of earnest study and consideration of the modern ideas of the State.

Even our attitude to warfare is dependent on our conception of the nature and authority of the state. We have, therefore, in this Report rather thoroughly dealt with such questions as the nature of the State, and its legitimate claims on its citizens from the Christian point of view. Here arise many complicated questions of serious moral significance, some of which we have treated briefly in the Report.

But in taking our position on war and warfare, as in every moral decision, it is of very great importance to be guided by a fundamental principle. We have set forth Christian love as this fundamental principle. What love requires is right and this we ought to do; what is incompatible with love is sin.

And now we present the Report on "What Baptists can do to avert war and promote peace" to this congress for earnest consideration. We are quite aware of the fact that it does not cover or express in an adequate way every opinion held by Baptists. There are and must be different opinions as to questions dealt with in our statement, but I dare to think that we all agree in an absolute detestation and rejection of war as a means to solve international problems.

Why then has this subject been put on the program for this Congress? Why has this Report been prepared? Nobody can expect us to be able to give a final answer on questions which now keep the whole world in painful tension. There is no final solution to these problems, until the nations and peoples of the world have learned to go the way of love, peace and righteousness. But if our dealing with the subject could in any way contribute to awaken a new and deep responsibility among Baptists as to these serious things; if we all could go home from this Congress to our different lands and conditions more conscious than ever of our duty to be peacemakers in the world; if what is said in the Report could make us more decided to devote our lives to creating fellowship and reconciliation between individuals, races, peoples and nations, always beginning with ourselves—then I think our endeavours in preparing the statement will not have been in vain.

I finish my speech once more emphasizing what is said in one of the closing paragraphs of the Report. It is not only through our efforts, however earnest and well-intended they may be, that the saving of the nations from the evil of war will come, but through the gracious intervention of God and a new revelation of His saving power. Therefore our hope and our confidence must be in God, who in infinite grace will use even weak instruments for achieving His eternal purposes in the world. May Baptists all over the world be willing and effective means for God to use in creating peace on earth and goodwill among men!



**DISCUSSION ON REPORT OF COMMISSION NO. 1.**

[By DR. W. O. LEWIS, Paris, France.]

I wish to put what I have to say as to what Baptists can do to prevent war into the form of a parable. I have no particular place in mind and no particular persons. This is purely and simply a parable.

The conditions I am describing prevailed in a county which was a bit removed from the great industrial and intellectual centers. Two large families, the Baker and the Jones, lived in this county. I am sorry to say they did not get along well together.

It would be difficult to say just how it all started. Once they fell out over a boundary fence and for years there was a "devil's lane" between a piece of Baker land and a piece of Jones land. Occasionally the stock of the Bakers got into the fields of the Joneses and there was hard feeling. Then the cattle of the Joneses would break into the fields of the Bakers. Sometimes the cattle were shut up and both families got very angry. In the course of years the cattle of the Bakers and the cattle of the Joneses proved to be about equally perverse. Once a Baker ran for office and the Joneses circulated all the mean things they had ever heard about the Bakers just before election day so there would not be time to contradict these slanders. Finally the feeling became so tense that once when a number of men were together in the county seat on county court day, some angry words were passed and a Baker shot and killed a Jones. Both were drinking—they would not have lost control of themselves in this way had they not been under the influence of liquor. The families were so large and the neighbors were so reticent that it was not possible to get a jury to convict the man who killed his neighbor.

You may think this happened recently. But I must inform you that this first shooting took place three generations ago. Since that time, some fifty members of these two families have been killed. And sometimes others who happened to be standing around were killed by accident. After the first Jones was killed his relatives got together and killed a Baker. And soon afterwards one or two Joneses were killed. And so it has gone on for nearly one hundred years.

Every adult male member of the Baker family carried a pistol. The same was true of the Joneses. And when they drove down the road they usually had loaded shotguns near them. They often practiced shooting when alone. It was well known that they could all shoot quickly and accurately. And when any improvement in firearms came out, both sides were quick to buy the latest weapons.

It goes without saying that this was a very unsatisfactory state of affairs. More than half the Bakers and Joneses had no ill will towards the people they killed. The women of the two families suffered more than the men. They dreaded to see their men leave home and dreaded to see their boys grow up, for they remembered how fathers, or brothers, or husbands had been brought home dead. And all the neighbors lived in terror. Sometimes a few took sides with one or the other of these families, though for the most part they kept out of the fight.

If so many were dissatisfied with these conditions, how has it been possible to keep up this feud so long? Various things have contributed to maintain this state of feeling. In the first place the two families did not know each other. They never visited each other. It was the talk in the homes before the children that helped to create the feeling that all the members of the other family were scoundrels. And the hatred was kept alive by the inscriptions on the tombstones of some of those who were killed.



After a terrible outbreak in which many members of the two families were killed, the neighbors were aroused and decided to do something. New laws were passed and enforced forbidding the carrying of firearms. A special effort was made to educate the young to see how senseless all this was. After the Baker children had studied with the Jones children, they began to lose the old prejudices and now and then a Baker married a Jones. A great revival broke out and many of the old leaders were converted. Every one, even the Bakers and the Joneses, liked the new way better than the old.

But one day, one of the Bakers got what he thought was satisfactory proof that the Joneses were carrying pistols again. The whole Baker clan immediately got pistols. And the Joneses who had not yet bought weapons did so. The neighbors had grown careless and had failed to elect men who would enforce the law or failed to support the police and the sheriff when they did their duty. They thought having good laws on the books was enough and neglected the more important task of changing the minds and hearts of those who were disposed to break the peace. They realized anew that the matter of peace and good relations among neighbors was a matter that concerned all the citizens in the county. They realized that good laws and a good police force, while necessary, had limitations. They had no intention of abolishing the police but realized that spiritual force was greater. Realizing there is no time to lose if a new outbreak is to be avoided, they are praying earnestly for another revival and are teaching all that it is better for men to help each other than to hate each other.

## REPORT OF COMMISSION NO. 2.

## THE BAPTIST CONTRIBUTION TO CHRISTIAN UNITY.

[Chairman: PRINCIPAL H. WHEELER ROBINSON, M.A., D.D.,  
Oxford, England.]

The Questionnaire on which this report is based was intended (a) to bring out the distinctive beliefs and practices of Baptists as compared with those of other Christians, (b) to indicate the principal points on which internal differences of opinion are found amongst Baptists, (c) to ascertain how far Baptists are prepared to go in the achievement of larger Christian "unity." The third item naturally brings the general subject into the realm covered by Commission 3, "The Reports and Findings of the Oxford and Edinburgh Conferences," but the difference of approach warrants this partial over-lapping. It is one thing to start from a full and unqualified statement of the Baptist position and to consider its relation to that of the general community of believers in Christ, and quite another to discuss, amongst representatives of many Churches, the extent to which mutual compromise may be possible, with a view to the organization of "reunion."

The text of the Questionnaire is as follows:

1. State the *minimum* content of the Christian Faith to be required from a candidate for baptism (e.g., would you be satisfied with that of Acts XX. 21, viz.: "repentance toward God and faith toward our Lord Jesus Christ"?)
2. What is your attitude towards the use of creeds in general, and towards the use of the Apostles' and Nicene Creeds in particular?
3. What instruction is given within your own circles of Baptist life in direct preparation for baptism and for the duties of Church membership?
4. What justification (apart from obedience to Scriptural command) can be offered for the retention of believers' baptism at the present time?
5. How far, and in what ways, do you consider the *act* of believers' baptism to be "a means of grace" to the baptized person (a) in theory; (b) in practice?
6. Is believers' baptism *necessarily* linked to its New Testament form, viz.: immersion? (e. g., was John Smyth, who practised believers' baptism by affusion, a true Baptist?)
7. Are Baptists, as such, *necessarily* pledged to maintain the form of Church Government now usual amongst us, i.e., Congregationalism?
8. Would you endorse the baptism of believers who desired it, though themselves convinced that they should remain members of non-Baptist Churches?
9. Does fidelity to believers' baptism bind us to:—
  - (a) the restriction of communion at the Lord's Table to those who have been baptized on profession of faith?
  - (b) the similar restriction of Church membership?
10. If your answer to Q. 9 (b) is negative, how would you safeguard the Baptist witness within a "Union" or "Open-membership" Church?
11. Would a Baptist Church, free to preach and practice its own convictions, gain or lose in spiritual efficiency by some form of incorporation within a larger body of non-Baptist Christian

Churches? Indicate briefly the limits of such incorporation which you would accept.

12. Would such incorporation further Christian unity and therefore the Church's witness to the world, and the better allocation of spheres of service, local or national?
13. What can be done to promote unity amongst Baptists themselves?
14. State as concisely as possible any other points not covered by the above questions, which seem to you to bear on the general subject.

This Questionnaire seems to have covered the ground effectively; very few accepted the invitation to supplement it (Qu. 14). It fell into four main divisions, viz., the faith of the baptized believer (1-3), the significance and form of the act of baptism (4-6), the organization of Baptist Churches (7-10), and the possibility and value of the fuller expression of Christian unity (11-13). It will be convenient to follow these divisions in our report on the answers to the questions. Some of these sets of answers were themselves the findings of smaller groups, so that the total number of replies was smaller than that of those serving on the Commission. On the other hand, it was felt desirable to test the opinions of the younger generation, and the Questionnaire was accordingly given to some of the students in one of our Colleges for ministerial training. In all, sixty-five sets of answers have been read and considered. As was to be expected, they show considerable variety of judgment. We may be pardoned for saying here that several of them—for which we are not least grateful—raise the question whether their writers would be regarded as Baptists at all by the great majority; indeed one of them suggested that "As Baptists once helped to lead towards freedom as respects the authority of the State, so today they are called to lead towards freedom in regard to baptism."

In this connection the frequently reported inadequacy of the instruction given to candidates for baptism calls for mention; we are tempted to say that some of the answers would seem to illustrate this. We suggest that the Alliance might render useful service by drawing up a syllabus of the teaching to be given. If this were done in no controversial spirit, and with proper consideration of the differences existing amongst Baptists themselves, we believe that it might exercise a powerful influence over the next generation of Baptists. If it be said that it would be too much to expect all Baptists to agree upon the use of a single syllabus, we suggest that alternative booklets might be prepared, and the truth allowed to work itself out in practice. That, at any rate, would be fully in accord with the liberty which is dear to Baptists. But we do emphatically urge the need for more thorough and systematic instruction in Baptist principles as one of the principal points in general brought out by this Questionnaire. As a denomination, we stand or fall by the quality of our personal convictions; so far as these are replaced by conventions and traditions, even Baptist conventions and traditions, the principal ground for our existence as a separate communion is gone.

#### I.

In regard to our first division, the faith of the believer to be baptized, there was general agreement that repentance toward God and faith toward our Lord Jesus Christ are the essential conditions and there was not much tendency to make further demands. Warnings were however suggested, such as the danger of trying to enforce stereotyped patterns of conversion and on the other hand of allowing the believer to think that he stood at the end and not at the beginning of the way of faith.

There was also general agreement that the enforcement of any creed was alien to the genuine Baptist insistence on liberty of con-

science and of the interpretation of the Bible. On the other hand, a considerable number of answers saw practical value in the occasional use of the Apostles' Creed as an optional expression of faith; fewer were inclined to use the Nicene Creed in this way. It is somewhat remarkable that only a few answers connected the evangelical faith of the Baptists with the symbolism of believers' baptism, in such a way as to show how Baptists have remained, in general, sound in the faith, whilst dispensing with any formally enforced creed. It seems reasonable to connect these two facts, and to regard the "acted creed" of believers' baptism by immersion, constantly brought before the eyes of our Baptist Church members and adherents, as at least one efficient cause of Baptist evangelicalism. No doubt, most would agree with this, but it seems desirable to make it explicit here, since the members of other communions are sometimes puzzled by the absence of any formal written creed amongst Baptists. This seems to be the answer—the symbolism of believers' baptism by immersion replaces it.

## II.

This brings us to our second division, the significance and form of the act of baptism. Not a few failed to grasp the full significance of the fourth question, as to what reasons can be given for continuing the practice of believers' baptism beyond the obvious and direct one of obedience to a Scriptural ordinance and practice. Some even said that baptism was not a means of grace at all! Others said or were inclined to say that no other reason than that of obedience should be given; but this attitude fails to meet the frequent criticism of our position, that undoubtedly we stand for a New Testament practice, but that it remains an open question whether such conservatism is justifiable, seeing that there are many other New Testament practices which even Baptists in general do not maintain. So in regard to the form of Baptism by immersion, it is often urged against us that we are guilty of an anachronism, if not ritualism, seeing that the Oriental and ancient practice of baptism in a running stream has been transferred to the necessarily artificial conditions of the modern West. It is said that if we feel at liberty (as many do) to introduce the individual cup at the Communion Service, we are equally at liberty to introduce the more convenient form of aspersion for that of immersion. These things do need an answer, and there is an answer, with which Baptists should be familiar. Sooner or later, an act of obedience to divine command will justify itself by what it is. We have already indicated the value of believers' baptism by immersion as an "acted creed." Other values (brought out by many members of the Commission) are the psychological value of a vivid and visible expression of a momentous spiritual act, the moral value of a clear and unforgettable line of division between two distinct attitudes to life, the social value of impressive witness to the Christian faith, the religious value of affording an opportunity for the activity of the Holy Spirit. This last point raises the issue of the fifth question, in connection with which we desire to emphasize the need for a considerable deepening of Baptist faith, in the fuller assimilation of New Testament truth as to the Holy Spirit. Very few indeed of the answers showed any adequate realization of the connection of the Holy Spirit with baptism—that water-baptism is ideally an expression of baptism in the Spirit of God (compare Acts 10:47, I Corinthians 13:13, Eph. 4:4, 5). Emphasis on the gift of the Holy Spirit is an element of New Testament doctrine which other Christian communions have preserved more faithfully than have the Baptists; the trouble is that by the doctrine of baptismal grace as conferred on infants other Churches seem to us to have mechanized and materialized the conception of grace. Baptists, by continuing to confine baptism to believers (as in the New Testament period) are the only Church which can proclaim baptismal grace in its New Testament



sense, viz., by teaching that baptism does represent (though it cannot ensure) the gift of the Holy Spirit to personal faith. If believers' baptism by immersion is as important as the place given to it in the New Testament and by ourselves would imply, it ought to be the *occasion* of a new and deeper experience of God's activity through His Holy Spirit.

Not all will have the same experience; there is nothing mechanical or stereotyped about it, and the degree of the experience will be conditioned by the extent of the instruction already received in the Christian faith. But we need a "higher" doctrine of baptism (in the New Testament direction) if baptism is to claim and hold its place. In the answers received there are some disquieting signs of relative indifference to baptism altogether. A number of answers warn us that the rite of baptism must take a second place as compared with the cardinal issue of personal faith. This is true in itself, but we should also remember that if baptism expresses a baptism in the Holy Spirit it brings before us the very condition of a living and active faith. We must make more of baptism, not less, if it is to retain its place and function in the Christian experience, and that "more" is surely in the direction of a humble and earnest willingness to be led by the New Testament teaching, and most of all when it rebukes Baptist failure to assimilate it.

Most of the answers distinguished the *form* of baptism as secondary from the personal faith of the baptized person as primary, though there was practical agreement (on the lines already indicated) that the form of immersion must be retained. The usual answer given to the puzzle about John Smyth was that he was a true, but an incomplete Baptist, who had reached the truth as to the *subjects* of baptism, and if he had been aware of the issue as to the *form* would have decided as did the Baptists of the following generation.

### III.

The third division of the questions—the organization of Baptist Churches—brought out many important points of internal difference, as was to be expected. There was, of course, general agreement that Congregationalism, as a form of "democratic" Church government, lay nearest to the Baptist emphasis on individual faith. But it was recognized that democracy cannot dispense with representatives charged with more or less of executive power, and that both in Home and Missionary affairs, considerable modification of what might be called "pure" Congregationalism already exists. A certain number of answers showed readiness to consider further modifications, e.g., in the direction of Presbyterian methods of Church government. A few claimed that Congregationalism was the only New Testament form, but most, better instructed, recognized that the beginnings of all the principal methods of Church government are already visible in New Testament times, and that the forms of Church organization are to be settled on grounds of practical expediency, rather than of principle. But this attitude, as was sometimes explicitly stated, does not apply to methods which have been raised to the point of principle by other Churches, as when the "historic episcopate" is made essential. Here there was a strong and healthy objection to any ambiguous compromise. As is natural, in the present conditions of Baptist Churches, differences of opinion were most strongly marked in regard to admittance to the Lord's Table and to membership in the Church. It would hardly be possible to classify these differences either numerically or geographically (though regional divisions were apparent); the number of qualifications introduced and the exceptions evidently made in practice would hinder this, whilst the members of the Commission were not chosen according to any numerical voting power, but were simply representative of all the chief areas. But we may indicate *three main*

*trends* in the answers. The first of these may be called the normal, or intermediate position. It recognized that the Communion-table was the table of the Lord, not of man, and held that it was therefore wrong to exclude any non-Baptist believer from its benefits. On the other hand, it was generally felt that membership in a particular Church stood on a different basis, and that such a Church was at liberty to prescribe those conditions which would best serve the Kingdom of God. Hence it was felt that the efficiency of the Baptist witness (itself essential to that Kingdom) would be impaired by the general adoption of "open" membership, though exceptions might be permitted, as in case of physical incapacity for baptism by immersion.

The second or more "rigoristic" group were strongly convinced that the logic of our position required "close" Communion, as well as "close" membership. It was urged that if we gave way on the Communion issue, we should have abandoned the ground for maintaining that of close membership—which is, of course, a double-edged argument.

The third group, which we may call "broad" for the purpose of this classification, defended both "open" Communion and "open" membership, and frequently urged that the intrinsic truth of the Baptist position ought to be a sufficient safeguard of it, within an "open" membership Church. Others, however, indicated the difficulty as well as the necessity of securing this witness, by requiring a Baptist ministry and a majority of Baptist officers. There was general recognition, even in this group, that "Union" Churches were hardly to be considered as Baptist Churches at all, and that there was real danger to the Baptist witness in so far as "Union" Churches are concerned. Altogether these results were just what were to be expected. The conditions which they indicate must be left to work themselves out, and it is hardly within the province of such a Report as this to do more than indicate them. On the incidental question of the administration of baptism to a member of a non-Baptist Church, the majority agrees that this should be granted, both as a forward step in the personal faith of such a candidate for baptism and as in itself a useful testimony to Baptist truths.

#### IV.

In regard to the fourth division, that bearing on "reunion" proposals, a clear and marked distinction was usually drawn between any form of "organic" incorporation (which, it was felt by almost all, would ultimately impair the truths for which Baptists stand) and some "federal" relation to other Christian Churches (on which there was considerable difference of opinion). It was strongly urged by some that even our Baptist witness was secondary to the common Christian witness needed by the condition of the world at the present time; but the majority were unwilling to make any such distinction. There was again difference of judgment as to the value of such "federation," even if it could be carried out beyond mere representation; a minority felt federation to be an urgent need, whilst the majority regarded it as more of a "gesture" than as of practical value. Of course, there was no lack of recognition of the value of practical cooperation in Christian work and witness with other Churches, and some pointed out the value of personal contacts with members of other Churches as preparing for a larger realization of unity in the future. There was frequent and impressive testimony to the value of the Baptist World Alliance as promotive of a real unity amongst Baptists themselves. The need for more explicit instruction in Baptist principles was urged by some in this connection; we have already emphasized the point. It is evident also that conditions of general education and of social and national standing profoundly affect the convictions of Baptists as of other Churches. Some explicitly urged the need for more personal inter-

course between representatives of the different sections, and for more charity of attitude on the part of those who claim to be better informed.

In thus summarizing the impressions made on the three members of the "Nucleus" by their careful reading of the answers submitted to them, they would like to acknowledge their indebtedness to those who have sent them, and their warm appreciation of the candor with which these have been written. It has been good to make this contact, even by the written word only, with their brethren and sisters of a like faith, scattered throughout the world. They trust that none of the criticisms of some of the answers implied in the foregoing summary will give offence to any; they have been written simply in the common interest, which is the interest in the cause of our Lord Jesus Christ, and of the more effective witness to His Gospel.

In concluding this Report, something should be said of the larger issues of the Christian faith, lying beyond the scope of the Questionnaire, as they bear on our subject. This is the true way of meeting the charge often made, that Baptists are the most recalcitrant of all the denominations to any proposals for reunion. There is a certain element of truth in the accusation, but that element need not be to our discredit. Churches may be divided into those which rest primarily on institutions, such as the Orthodox Church and the Roman Catholic, and such as spring from truths by which institutions are tested, such as the Protestant Churches in their original conception and most vital periods. The Baptist Churches belong to the latter group, even though, by the sheer accident of history, their name places a particular institution in a prominence which would be unnatural had it not been forced upon them. They stand for the necessity of personal faith in the constitution of the Church—a necessity so obvious in the light of the New Testament, that it might have seemed unnecessary to witness to it, had not the inertia of human nature, reinforced by many of its lower motives, obscured the primal truth by many institutions, including the baptism of infants. The rite of baptism is, as one of the answers says, "a means to an end," and that end is the declaration of the primary importance of personal faith in man's relation to God. It is just because we Baptists believe that there is still need for clear witness to this truth that we are reluctant to agree to any compromise in its expression which reunion with other Churches might imply. No doubt, there are many "traditional" Baptists—really a contradiction in terms—unable to give an adequate reason for the faith that is in them. But the intelligent and thoughtful people in the denomination do feel themselves guardians of a trust to which they must be loyal.

We are sometimes told that, if this is true, Baptists ought to prove themselves better Christians than those of other types. We agree that they ought, so far as the clearer maintenance of a cardinal truth shapes their lives. But generalized judgments on the quality of Christian lives are not within our right or power to make, and they involve many social and historical factors besides that of the possession of truth. Moreover, as we have indicated in this Report, there are truths in the possession of other Churches, which Baptists need to learn and to apply. That is certainly an argument for closer cooperation and the humble and diligent submission to the influences of personal contact with Christians of other types. We may be permitted to doubt, however, whether it is an argument for organic reunion of the kind which would subordinate truths to institutions.

But, on the larger arena of history, Baptists may fairly claim that their contribution to the work and witness of the whole Christian Church has been a notable one. Their cause can stand the pragmatic test, "by their fruits ye shall know them." In two great lines of action, both of supreme importance to the whole Church of Christ, they



have been pioneers, viz., in the achievement of religious liberty and in Christian evangelism. The witness of Thomas Helwys in 1612 to the right of every man, whatever his creed, to free and direct relation to God, unfettered by the intervention of any king or magistrate, is now a commonplace in the free countries of the world. Let us not allow men to forget that it was a Baptist who first gave that witness in England at the cost of his liberty and apparently of his life, and that this witness, through the link of his follower, John Murton, inspired the testimony of Roger Williams in America, with all its great historic consequences. Similarly, it was the evangelistic passion of William Carey in 1792 and of Adoniram Judson in 1814 which brought Baptists into the forefront of modern missionary enterprise, and served to quicken the similar activities of other branches of the Christian Church. In our own times, these two great lines of service have been represented by John Clifford and Charles Haddon Spurgeon amongst a host of other notable men all over the world. These are no mean contributions to have made to the common purpose of the whole Christian Church, and they are surely not to be separated from the genuine Baptist emphasis on the vital truth of personal faith. So long as that truth is vital amongst us and so long as the world is what it is today, our existence as a separate communion is amply justified and we cannot but believe that the Holy Spirit will inspire and guide us to make further contributions to Christian unity in the highest and fullest sense even if we are the last to consent to absorption into any common form of organization.

(Signed) H. WHEELER ROBINSON.  
P. W. EVANS.  
W. HOLMS COATS.

## INTRODUCTORY REMARKS IN PRESENTING THE REPORT OF COMMISSION NO. 2.

[By the REV. PRINCIPAL W. HOLMS COATS, M.A., D.D., Glasgow, Scotland.]

I have the honour, on behalf of my colleagues Principal H. Wheeler Robinson and Principal Percy W. Evans, who with myself formed the nucleus of Commission II, and the former of whom composed both the Questionnaire and the Report, to present the findings of the Commission on "Baptists and Christian Unity." In doing so I should like to emphasise what is already said in the Report as to the enriching nature of our experience in making contacts with the minds of so many of our fellow-Baptists in many parts of the world, and our deep indebtedness to those who have so willingly and frankly sent us their replies to the Questionnaire.

In framing our Report we have not regarded ourselves as confined to the rôle of mere tabulators of the replies given, but have felt ourselves at liberty to interpret and in some measure evaluate them, in the belief that such a lead was expected of us.

The Questionnaire itself seems to have been generally regarded as satisfactory, although there were one or two criticisms of it as "limited in scope." This seems to refer to the omission of explicit reference to such questions as the nature and status of the ministry, and the connection between the Church and the State. I believe that examination will show that these matters are, implicitly at least, dealt with in the Questionnaire, and that any omissions may be attributed to the fact that Commission III, which partly overlaps Commission II, will include their discussion from a somewhat different standpoint.

The Baptist contribution to Christian unity may be viewed from two standpoints: (1) How far does the distinctive Baptist witness



conserve those Christian essentials on which alone Christian unity can be built? (2) To what extent are Baptists prepared for closer incorporation with other branches of the Christian Church, in order to give expression to that unity? The first of these enquiries covers the first three sections of the Report: the second is dealt with in the fourth section. The Report closes with a reference to some of the broader issues not covered by the Questionnaire.

As was to be expected in a Baptist enquiry, the answers exhibit that variety of opinion which is characteristic of our emphasis on individual liberty. All the more striking is the underlying unity of attitude and outlook. The general testimony is that Baptist faith, Baptist ordinances, and Baptist policy, all seek to express one general principle which we believe to be central to Christianity—the principle of individual responsibility in matters of religious belief and practice. Our witness, our ritual and our Church government are intended to be expressions of the central idea of the necessity of personal faith in the constitution of the Church.

I. Baptist insistence on the competence of the individual to interpret Scripture without the intervention of any ecclesiastical authority or standard has often been criticised as only possible in an environment in which the general principles of the faith have been authoritatively defined and safeguarded by creedal statements. Our boast, it is said, that we have no creeds, but rely solely on the New Testament, ignores how much we, as a matter of fact, are indebted to the existence and influence of creeds all around us. Baptists cannot admit the validity of this objection. It is only to creeds imposed as binding tests that they have any final objection. Baptists have often drawn up confessions of faith designed to clarify and steady belief, and frankly recognise the historic value of the classical creeds in this respect. But they are convinced that a general acceptance of Scripture as the final authority, interpreted under the guidance of the Holy Spirit, is the ultimate and sufficient guarantee of Christian truth. What the Report says about Baptism as “an acted creed” is relevant here. Our loyalty to Scripture and to the Scriptural form of Baptism go hand in hand. It is not the letter but the spirit of Scripture that preserves for us the Scriptural form; and the form itself helps to conserve the spirit. It is hard for anyone who practices Believers’ Baptism to depart from a “high” Christology.

II. It will be clear, therefore, that what is said in Section 2 about the necessity of a “higher” doctrine of Baptism, and of making more of Baptism and not less, is not meant in a “sacramentarian” sense. Some members of the Commission seem to have been suspicious of the suggestion of “baptismal grace,” and preferred the use of the terms “symbol” or “ordinance” to that of “sacrament.” Any thought of sacramental grace “*ex opere operato*” will be rejected by Baptists. But just because the two ordinances sanctioned by Christ stand in a class by themselves, apart from other religious practices, the recognition that they can be the “occasion of a deeper experience of God’s activity through the Holy Spirit” will help to preserve their significance for a generation some of whom are inclined to regard Baptism in particular as an archaic survival, partly obsolete, partly grotesque. If, as is suggested in the Report, Baptism symbolises the Baptism of the Holy Spirit, it can rightly be regarded as something more than merely a testimony to something already done (although it is that too). It becomes a means of further participation in Divine grace, along lines indicated in the reference to its psychological, moral, social and religious value. Such significance lifts it above the mechanical into the realm of spiritually enriching experience. Indeed, as the Report says, “Baptists are the only Church which can proclaim baptismal grace in its New Testament sense.”

III. Section 3 reveals considerable division of opinion on questions of Church polity: open or close communion and membership, congregational or other form of government. There was general agreement that congregationalism is the form of Church government nearest to the New Testament pattern; but also that organisation is a matter of expediency rather than of principle, and that certain modifications in the direction of a Presbyterian form might at the present time be useful. The implication was obvious, that the erection of any form of Church government into a matter of principle, such as the historic episcopacy as a necessity for the Church, was unacceptable.

The division of opinion regarding Communion and membership was more extensive; and the conclusion of the Report is that time must be allowed for the reconciliation of the divergent views.

IV. From the conclusions of the first three Sections of the Report it is evident that there is little inclination among Baptists for closer incorporation with other branches of the Church. Most members of the Commission gave it as their opinion that such incorporation would compromise our Baptist witness, and not effect much improvement in conditions of work on the mission field and elsewhere. It is a general feeling that much more must first be done in active co-operation in Christian service before the various views of the Churches can be sufficiently harmonised to make such union possible. But co-operation would prepare the way for some kind of federation to begin with (though the value of federation was disputed), and ultimately for the organic union of all Christendom which would seem to be the mind of Christ, and to which each Communion has its contribution to make.

This may all seem a somewhat negative Baptist contribution to Christian unity: but it is more positive than it seems. Recognition of the principle of personal faith as the basis of the Church would clear away many obstacles from the pathway of closer unity. Meantime our task as Baptists is to be better Baptists; and for that reason we emphasise the urgent necessity of more adequate instruction in Baptist principles. We want to see a generation of Baptists more intelligently convinced, better able to give a reason for the faith that is in them, more ready to appreciate the other man's point of view, to seize every opportunity of co-operation in Christian service, and to explore every avenue leading to ultimate union: a Baptist community more determined that our view of personal responsibility in matters of faith shall produce a better type of Christian character, worthier of the pioneers of religious and civil liberty and evangelism whose memories we delight to honour.

## DISCUSSION ON REPORT OF COMMISSION NO. 2.

[By PROFESSOR H. W. TRIBBLE, Th.D., Ph.D., Louisville, Ky.]

It is well enough for us to distinguish between church union and Christian unity. By union we mean the joining of two or more things into one, a coalition, or a combination. By unity we mean the state of oneness, concord, or harmony. Union is organic; unity is organismic. Church union is an ecclesiastical achievement; Christian unity is a vital fructification. Union may be a mechanical conjunction, but unity must be a spiritual confluence.

It would seem that the proper process of achieving union would be to realize first a reasonable measure of unity. Let unity of purpose and beliefs constitute the foundation upon which union of forces and resources is attempted. The union of two lives in wedlock, if it is to be successful in founding a happy home, must come as the culmination of a process of acquaintanceship, friendship, and courtship, in which

there is discovered and developed an affinity of mind, a sympathy of purpose, a fellowship of motives and ideals—in short, a spiritual unity. To be sure that spiritual unity may grow after marriage, but it is more likely to grow then if it has been intelligently established as the prior foundation upon which the wedding union has been consummated. So it is in the realm of Christian fellowship. Before organic union can be accomplished an adequate measure of Christian unity must be developed.

It is in the foundational work of cultivating the ground wherein Christian unity must grow that Baptists have made their contribution, rather than in fostering ecclesiastical union. This may be indicated by reference to certain axiomatic truths which lie at the center of the Baptist faith. Baptists did not originate them, or invent them, they only discovered them in the New Testament and embraced them as principles generic to the Christian way of life. The first is *The Competency of the Soul*, which is the basal principle that undergirds all that is essential and distinctive in true religion. The second is *Believers' Baptism*. Infant baptism violates the freedom of the individual and unjustly restricts the expression of his ability to deal directly with God. Baptismal regeneration denies that this ordinance is a symbol of obedient faith, and makes of it a sacramentarian means of salvation. Christianity must uncompromisingly proclaim that Christ is the true and sufficient Saviour of the world and that the only condition upon which his saving grace is mediated to men by the Holy Spirit is intelligent and obedient faith.

The third principle is *The Autonomy of the Local Church and the Democracy of Action Among Churches*. Group expression of Christianity must begin with the individual and his experience of redemption through Christ. If the group expression of Christianity begins with an established order and works down to the individual, the basis of Christian fellowship is violated. The fourth principle is the *Separation of Church and State*. It is impossible to have either pure religion or true government without leaving the church and the state each to be sovereign in its own realm. There must be a felicitous correlation between the two while maintaining the independence of each. As the Panama Canal keeps the Pacific and Atlantic Oceans apart and yet joins them in profitable traffic relationship, so does the principle of separation of church and state keep established religion and government apart and yet enable them to engage in the traffic of service to God and man.

These axiomatic truths are important for two reasons: one is that they distinguish the fellowship of New Testament churches, and the other is that they provide the integrating strength that leads to greater unity. The Christian cause in our day will not be strengthened by diluting those elements that mark Christianity off as different from the world. Christian unity, if it is to be worth striving after, must be grounded in a unique faith—unique, because it is rooted in the gospel of the Lord Jesus Christ.

Yet within the scope of these primary principles there is ample room for cultivating the spirit of unity among Christians without compromising our position concerning the organic union of churches. We may recognize two directions in which we should exert renewed effort.

One is in the cultivation of a greater unity among ourselves. Surely we shall not be able to discharge our stewardship as a people under God without demonstrating that we are united in spirit and fellowship as well as in basic beliefs. All forces that breed friction, jealousies, envyings and suspicions should be fervently abhorred by every individual and group in our great world-wide fellowship. Let us acknowledge those areas of thought within which we may justly



hold different opinions on matters that are not of primary importance; let us magnify the forces that tend to weld us into a greater unity, and overlook sympathetically but resolutely those forces that would breed division.

The other direction in which we may well exert renewed effort is that of cultivating Christian fellowship with our brethren of other denominations. Surely now is the time for Christians everywhere to think and act together in the crusade for the application of the righteousness of God which is revealed in the Gospel of Christ to all areas of life. Ours is not a controversial movement, but a constructive interpretation of vital Christianity. Ours is not a divisive propaganda, but an integrating force of spiritual life.

There are great spheres of Christian work within which we may fellowship with the followers of Christ in other denominations. Two may be mentioned: missions and evangelism. The church exists not only for the spiritual delight of its members, but also for serving as the organism of the Holy Spirit in advancing the cause of the Kingdom of God on earth. The more faithfully and zealously we concentrate our energies upon these tasks, the less temptation we shall have to engage in those things that produce friction and division. As the ties that bind father and mother are stronger than those that bind husband and wife, so is Christian unity enhanced by efforts to win the lost to a saving knowledge of Christ. If we stand loyally by the principles that are essential to our faith we need not be afraid to cooperate with other Christian bodies in activities that do not violate those principles. If we refuse to participate in interdenominational activities which seek the advancement of the Kingdom of God on earth and which do not violate our distinctive beliefs, we become isolationists and obstructionists in an hour when courageous and cooperative progress is imperiously demanded of the followers of Christ. Let us be loyal to our faith, but let us also be steward of that faith in cultivating a more realistic and dynamic Christian unity.



**REPORT OF COMMISSION NO. 3.**  
**THE REPORTS AND FINDINGS OF THE OXFORD AND**  
**EDINBURGH CONFERENCES.**

[Chairman: PROFESSOR W. O. CARVER, D.D., LL.D.,  
 Louisville, Ky.]

PROCEDURE.

A questionnaire, copy of which is herewith incorporated, was sent to all members of this Commission. Such replies as were received were carefully studied and compared. To a considerable extent common reactions were discovered within certain areas of the widespread Baptist fellowship. On some phases the reaction was marked by great unanimity regardless of geographic, national and other backgrounds. On some aspects these differences in background and present situation manifestly influenced the form of reply. A few members dealt with the questions in the light of most comprehensive historical and theological studies.

On the basis of replies to this questionnaire a "first draft" of Report was drawn and sent to all members of the committee with letter asking for critical reaction.

In the light of these responses the Report was prepared as herewith submitted. Copies were mailed to all members of record early in May. It is to be noted: (1) That few replies to the questionnaire came to the Chairman until a second letter was sent and even then not a few were hindered from giving full consideration to the subject. (2) That no wholly satisfying conclusions can be drawn from the limited conference possible by long-range correspondence. If it could have been possible to bring all members together for an extended discussion conference no doubt differences of viewpoint could have been better understood and harmonized, clarifying explanations could have eliminated surface and secondary differences, a large measure of unanimity could have been reached, while deeper differences could have been clearly formulated and presented with cordial recognition. Thus a deliverance could have been made of more value both to our Baptist world fellowship and to our wider Christian fellowship.

Hoping that our Report is still one of distinct value constructively, creatively, and as a mark of progress and promise of more progress, we submit it to the Congress.

QUESTIONNAIRE.

1. What do you regard as the chief values of
  - (1) The Oxford Conference?
  - (2) The Edinburgh Conference?
2. With reference to these Conferences as such could you note any
  - (1) Hurtful influences?
  - (2) Dangers?
3. Do you approve the "Message of the Oxford Conference to the Christian Churches"?
  - (1) In all respects?
  - (2) In what respects, if not in all?
  - (3) In what respects do you disapprove?
  - (4) What additions (if any) would you wish?

4. In the case of the Edinburgh declaration, will you answer question in 3?
5. Was it wise to combine the interests and objectives of these two movements, and to seek to continue their consideration in one organization?
6. Do Baptists have a message to Christendom sufficiently distinctive and valuable to all the churches, and at the same time so essential to the integrity and the mission of the Christian Gospel as to demand or to justify our persistence as a separate and distinct unit among the followers of Christ?
7. Would it be possible for our message to be preserved and our mission to be continued and fulfilled if our denomination should merge in a universal, ecumenical, visible Church?
8. Is there in the reports of the Conferences such clarity and consistency in the use of the word "church" as are required for intelligent and practical discussion and action looking toward the union of the churches in one church?
9. Do the genius, the nature and the function of the Christian movement in history provide for or permit the combining of all Christians and churches in one organization whose center and source of decision, action and influence could be localized in any one city of the world?
10. Are the hierarchical, the presbyterial and the congregational types of Christian institution and organization so incompatible as to be incapable of harmonious and effective combination?
11. Are the sacramentarian, the substantial and the symbolical interpretations of the ordinances based on principles that must be exclusive?
12. Could Baptists consistently agree to the concept of "orders of the ministry" for others, and accept Episcopal ordination as a matter of fraternity and practical fellowship for the sake of corporate unity with those whose convictions or scruples would require this? Give reasons for your answer.
13. Is there a real and important distinction between Christian unity and church union, so that the one might be possible and desirable and the other not?
 

Is there danger of self-deception and hypocrisy in seeking to draw and maintain such a distinction?

Do Baptists generally experience the sense of spiritual unity and fellowship with "all the saints?"

Do Baptists desire Church union?
14. What advantages to the cause of Christ would be gained by the proposed World Council of Churches?
 

What losses would be sustained?
15. Answer the questions of 14 with reference to the Baptist denomination.
16. If the desirability and desire of Baptists to enter such a Council be assumed, by what procedure could this be effected within Baptist principles and policy?
17. What reasons can you propose involving (1) Christian principles (2) the lessons of history, (3) practical effectiveness:
  - (1) For sharing in the ecumenical movement expressed in and ensuing from the two Conferences?
  - (2) For remaining aloof from the further progress of the movement?

18. On your own initiative and in your own way make suggestions concerning the substance and the form of our Report.

#### GENERAL CONSIDERATIONS.

1. It was about a year after the Oxford and Edinburgh Conferences before any members of the Commission were called upon to give their reactions. Some of them had never given very definite or special concern and thought to these conferences until called upon to assist in framing this report. Meantime many months more intervened. The World Council of Churches is in process of definite and, presumably, permanent organization. Several Baptist bodies have taken up attitudes toward this Council, which vary widely. Actions of general Baptist bodies have influenced the thinking of members of this Commission.

For the past year attention of thoughtful Evangelical Christians, including Baptists, has been largely upon the Madras Conference of the International Missionary Council. Since that meeting a lively interest is being taken in the principles and methods, attitudes and trends which were developed and largely defined in that Conference. The International Missionary Council will be definitely and intimately related to the World Council, and will be influential in shaping co-operation through the World Council. The Baptist ecumenical spirit seems likely to find more freedom of expression along the lines of Madras than of Oxford, and especially more than of Edinburgh.

2. Commissions Two and Three are similar in subject and necessarily involve overlapping in discussion. Members of Commission Three did not all know of Commission Two. The Chairman studied the draft of the Report of Commission Two and sought to avoid encroaching upon its territory so far as possible without too greatly restricting the proper range of Commission Three. The entire question of the ground and future of denominationism properly falls within the scope of Commission Two. Specifically that Commission deals with the actual and proper attitude of Baptists toward the question of church union. It is obvious that these matters cannot be entirely excluded from the Report of Commission Three.

3. These Ecumenical Conferences press upon all Baptists throughout the world the urgent importance of our thinking through our essential Christian experience; our characteristic and fundamental denominational positions; our distinctive and our comprehensive mission and message, first of all to mankind as a whole, but no less to our fellow-Christians of other communions. Baptists are under imperative, divine obligation fraternally, sympathetically and faithfully to know the positions and convictions of other Christian denominations and to consider any message they may have for us; and to acquaint Christians of all other denominations with our characteristic beliefs and interpretations, and thereby with our legitimate reasons for our own denominational existence. To this end we are under obligation, and should freely and joyously take such fraternal attitudes as will make Christians of other persuasions receptive toward frank consideration of our convictions and calling. In this way, and only in this way, can we make whatever contribution we have to make to genuine, complete, and universal Christianity. We must confess that during much of our modern history, and to a regrettable extent until the present time, Baptists have not been sufficiently appreciative of the Christian character, the peculiar manifestation, and the denominational history of other Christian churches. Nor is the matter helped by the fact that others have not been sufficiently understanding with reference to the history, the experiences and the convictions of Baptists. In the present condition of the world and of Christianity there

is need for wider knowledge, better understanding and deeper sympathy among all those who know Jesus Christ as Saviour and Lord and who love His appearing and His Kingdom.

4. As was to be expected, the replies very generally indicate a much more sympathetic appreciation of the purposes, the reports and findings of the Oxford Conference than in the case of the Edinburgh Conference. Oxford had to do with questions of religion and life, and looked toward unification and cooperation in the practical impact and implementation of the Christian churches on the institutional corporate life of the various peoples and nations, and of the human race. The emphasis on "Christian Community" in and following from that Conference presents a high challenge, while also suggesting dangers to be considered in the light of history. The break-up of the "Corpus Christianum" of Middle Age Europe had its aspects of disaster, but it cannot be restored in the all-comprehensive sense of the Middle Ages without destroying evangelical Christianity.

Edinburgh was more in the nature of an ecclesiastical council, at the very least a conference on ecclesiological ideas and ideologies, and was manifestly largely dominated by deep and earnest desires for comprehensive organic union. It is also clear that the most insistent sentiment for union contemplates union along episcopal and sacramental lines which are in conflict with all Baptist history, and which contravene basal convictions of almost all Baptists concerning both the essential Gospel and the constitution and function of the Christian church. Our replies indicate a rather extensive present feeling that on such matters it would be useless for Baptists to confer. There are others who feel that Baptists ought with freedom and fraternity of Christian spirit to participate in such conferences both for the sake of our own enlarged sympathy and understanding, and in the hope of eliciting sympathetic and earnest consideration of our distinctive Baptist interpretations of the Gospel and of the church of our Lord. A few of our correspondents feel that the New Testament contains the germs out of which all ecclesiastical types have arisen in the interaction of the Christian Gospel with the environments through which Christian history has made its course. These favor large participation in such conferences as Edinburgh and cooperative effort to reach such agreement, or, agreement wanting, such freedom and tolerance within a common church unit as will make possible a measure of unity not to be found in modern evangelical history, a unity expressing itself in a type of union which will greatly increase the force of the evangelical message and the Protestant impact on the world, without compromising faithful witness to the simple, spiritual, individual, experiential character of the congregational witness. For the most part our replies indicate fear that freedom and fidelity of our witness cannot be secured in any combination which involves apparently contradictory interpretations of the church, its ordinances, and its institutional functions.

#### SPECIFIC ITEMS.

1. Almost unanimously commissioners think that both conferences were valuable in promoting better understanding among the denominations, better acquaintance among leaders of various groups, and general promotion of the feeling of fellowship among the faiths such as is clearly contemplated in the New Testament and is required by the Spirit of Jesus Christ.

2. Answers vary widely concerning hurtful influences and dangers from the Conferences. Most generally there was apprehension concerning domination by ritualistic groups in both Conferences, particularly in Edinburgh. Some feared "liberal leadership." Such fears



would seem, however, to be based on an inadequate knowledge of the general spirit and tone of both Conferences. The "liberals" have manifested general dissatisfaction with what they regard as the too conservative and traditional character of both Conferences. Many sensed, in various degrees, danger of compromise of principle for the sake of unity and in the spirit of unanimity.

3. The "Message of the Oxford Conference to the Christian Churches" met with general approval, although with some exceptions. German brethren, and to less extent other Continental Europeans, deplored what they regarded as political deliverances. These felt that such conferences should not become involved in what are properly political functions. A few expressed dissatisfaction with what they regard as turning to social tasks which they believe lie outside the proper function of organized Christianity. This element was not large.

4. With reference to the Edinburgh declaration, European Baptists who have suffered much at the hands of state churches, some of whom are under immediate and severe persecutions and handicaps by reason of the dominant churches in their lands, had little sympathy, and strong and fearful resentment toward movements which look toward unification with such authority and power as experience teaches them are greatly to be dreaded.

From many quarters the desire was expressed that Baptists should concentrate on the Baptist World Alliance, making of it a great and strong fellowship and a body of cooperative unity for the proper tasks and deliverances of our Baptist world brotherhood. For the present, and until there shall be very great advance toward the acceptance of New Testament evangelicalism and ecclesiastical system, it was thought by some to be wise to avoid participating in movements which may tend toward absorbing and repressing minority churches by ecclesiastical concentration and union.

5. The combining of the interests and objectives of the two movements met general approval, if it shall be understood, as it is clearly announced, that there is to be larger freedom and no effort to standardize beliefs and practices in fixed creeds and in rigid forms of expression. It is futile to try to distinguish sharply "faith and order" from "life and work." In seeking to combine all the forces of evangelical Christianity for practical ends all vital aspects should be considered together.

6. Almost, but not quite, unanimous affirmative reply was given to the question concerning the distinctive Baptist message, requiring and justifying our persistence as a separate and distinct unit. Those who dissented from this opinion argued the case with elaboration, conviction and ability. The argument was based on Baptist principles and history; and especially on the claim that there is no Baptist belief or message which is now held by Baptists alone. All those using this argument felt that the unity of evangelical Christendom is so imperative a desideratum, and so much a passion of Jesus Christ as to be a compelling reason for maintaining our interpretation and delivering our message within a common Christian fellowship and not through a divided and exclusive denomination. Something was also made of the lack of agreement among Baptists themselves concerning doctrines and practices. It will be seen that question seven has been included in this paragraph.

7. (Question eight) Variety in the use of the term "*church*" in the reports of both Conferences is too obvious to have escaped the attention of our commissioners. However, there is considerable variety in the importance which is attached to this lack of consistency and clarity in the use of this important term. In the main Baptists

are in agreement that discussions looking toward cooperation, fellowship and especially church union would be far better understood and much more adequately appraised if there could be much clearer definition of the term "church" than one usually finds in discussions of this subject. The reports of our Conferences are clearly subject to this criticism.

8. Question nine belongs to Commission Two and is discussed in the Report of that Commission. As indicated in other parts of this Report Baptists are unitedly and strongly opposed to any authoritative centralization. However, many feel strongly that the actual form of congregational democracy in some countries, specifically in the United States, needs to be thoroughly reconsidered and revised in the interest of better integration and higher efficiency. There is no disposition to surrender or to compromise the congregational polity characteristic of Baptists. There is a belief that a combination of local congregationalism, in its excessive forms, and presbyterial supervision, at least in larger local units than found in the Baptist polity in the United States, would have the sanction of New Testament principle and example, always preserving intact the final authority of the limited geographical unit against any lordship from superior "courts," "colleges," or hierarchical authority. In general the hierarchical principle is of course repugnant to Baptist conviction.

9. With reference to questions 10, 11, and 12, it should be understood that Baptists reject *in toto* the conception of intermediary priests or priesthood as mediating between any individual or any group and Jesus Christ, the sole Prophet, Priest and King in the religion of redemption. In the reports from the Conferences the conception of human ecclesiastical priesthood is present, sometimes strongly present; and there is nothing that sufficiently clearly contravenes that idea. "The priesthood of believers" is a traditional Baptist phrase which recurs repeatedly in our replies. While not a New Testament phrase it represents an essential idea in contrast with all hierarchical concepts. We should stress the universal and exclusive priesthood of the One Great High Priest whose sacrifice leaves nothing for anyone else to fulfill or to share, to be accepted as an accomplished fact on the basis of which we are accepted of God in Christ Jesus.

Rejection of the concept of priesthood from the functions of the Christian church carries with it the repudiation of all sacramentarianism in the sense that physical substance is made in itself to be an effective cause of spiritual change.

10. The distinction between Christian unity and church union is clearly apprehended in all our replies except one. Whether there is danger of self-deception on the part of Baptists in insisting on spiritual unity while rejecting all assent to or thought of church union, did not receive unanimous answer. This was partly due to lack of common interpretation of the question. Baptists ought fully and frankly to search our ideas and our consciences to make sure that Christian unity is not a mere abstract ideal by which we evade all responsibility for expressing an actual unity of spirit in some forms of concrete fellowship. No doubt there is wide variation among us in the measure in which we actually do feel and express that "love toward all the saints" for which Paul praised the readers of Ephesians; and which was the passionate yearning of the Lord Jesus, as expressed in His "new commandment" and in His consummating prayer on the night of His betrayal.

11. Unanimity is lacking in responses concerning advantages and disadvantages of the World Council of Churches. As Christians and

members of the Body of Christ Baptists should be ready to think of the Council in terms of its general value for the witness of Christianity in the world. For the most part Baptists are able to appreciate the important services which such a Council may serve, always provided that the Council does not interpret itself as an ecclesiastical union and does not lend itself to the promotion of a centrally dominated Christian organization with supervision over the creeds and conduct of the free churches of Jesus Christ. The cultivation of the spirit of unity and the comparison of experiences, ideas and judgments of the Christian churches in all the varying environments of the world may well serve to promote a larger fellowship, a deeper sense of the living presence of the Spirit of God, and the legitimate and necessary influence of Christianity upon ideologies, movements and agencies in the making of national and world history.

Our responses indicate that Baptists have definite and reasoned fears that membership in the World Council would probably be embarrassing. First, because we should be associated with representatives of churches which discount the convictions and practices of Baptists. Second, some of these churches are actively engaged in the persecution of Baptists, and in efforts to hinder their growth, in some cases to destroy their existence in given areas. A very large if not majority membership in the Council would be representatives from State churches. Baptists regard State churches as, in principle and in history, so at variance with the essential character and function of the church as to cause fear that the range of cooperative thought and action would be too limited for our effective participation. Third, because the hierarchical and sacramentarian concepts of influential members of the Council, clashing so radically with Baptist understanding, would make difficult sympathetic approach to many questions likely to come before the Council.

On the other hand, there are those who feel that it would be better for Baptists to enter the Council with clear understanding of the terms and conditions of our membership; and with the purpose, in the fullest possible Christian fellowship, to make our contribution toward the right understanding of the Christian gospel and of the church, and to unite with all bodies represented in the Council in the largest feasible cooperation in seeking to solve the problems and discharge the tasks of the churches in the world. Baptists must feel keenly the sense of division in the Christian following and the separation, which history has largely forced upon us, from others of the children of God in Christ Jesus. We should earnestly desire to promote "the unity of Spirit in the bond of peace," and to promote the fullest possible witness to all mankind of the fullness of the grace of God.

Cooperation in the World Council, or in any other form, cannot be purchased at the cost of breaches in our Baptist fellowship. It would seem that our best service in the present and in the immediate future would be along the lines of the completest possible unity of spirit and fellowship in service of all the Baptist peoples of the world. Along with this there should be also as much fellowship and cooperation with other bodies of the saints as possible within the suggested limits. The fact that any body of Baptists should feel led to participate in the Council, as the Northern Baptist Convention proposes to do, should not constitute a breach of fellowship or confidence on the part of others. All of us should be open to the development of opportunity and plans which would encourage our participation in the common responsibilities of evangelical Christianity.

There would be great difficulty in some sections of our Baptist membership in finding means by which participation in any general



Christian body can be brought about without seeming to violate our Baptist church polity. Suggestions have been made of ways in which this could be accomplished.

Thus far membership in the Council is placed prevailingly upon a national basis. This works particularly to the disadvantage of minority groups in most countries. It also introduces the dangers of nationalistic influences and disagreements. Nor does it do justice to those viewpoints and interpretations which belong essentially to Christianity itself rather than to other forms of human institution and life. The singling out of one denomination for representation on its ecclesiastical position, in both Conferences and Council, is incongruous and dangerous.

12. There is widespread sympathy with and yearning for the ecumenical spirit on the part of Baptists. Historically the term ecumenical has come to be associated with church councils which, in their turn, have adopted creeds and formulated policies which have been made authoritative and coercive in the interest of a formal and institutional catholicity. In the light of such ecumenicity and catholicity Baptists have been heretics and sectarians. Has the time come when ecumenicity and catholicity can be cultivated on the basis of spiritual experience and practical participation in world work? Are Christians prepared to receive one another on the basis of experience and faith, "not for decision concerning scruples"? The experiments in comprehensive Christian fellowship and activity are of such importance to the whole meaning of Christianity in the world's life and destiny as to challenge and encourage the fullest sympathetic consideration of all followers of the Lord Jesus.

### CONCLUSION.

The Oxford Conference served to emphasize the seriousness of the chaotic conditions of human society in our present world; to bring into relief the difficulties for the Christian conscience in efforts to lead the Christian life and to proclaim the Christian message in our non-Christian world; to magnify the right of lordship of God in Christ Jesus over every aspect of human life, individual and corporate in community, civil state, economic order, cultural spheres.

Edinburgh symbolizes and gives partial expression to the essential unity of all believers in the spiritual Body of Christ; brings to clear and frank recognition, but in an atmosphere of sympathetic effort at fraternal understanding, radical differences within the Christian following concerning the nature and functions of the church, its organization, its ordinances, its institutional character.

It is for each denomination now to face its responsibility to be the truest, most faithful, most efficient possible embodiment and active expression of the mind, the purpose and the power of the Living Christ in the world.

While it is possible to think of the meaning the task and the problems of Christianity too exclusively in terms of universal Church activity, forgetting that all problems are at first limited and local, it is imperative that all shall recognize that all life on earth is now interrelated and must be lived in terms of the human race. Christ cannot be divided by sectarianism and restricted by provincialism among His followers, and grasp mankind in the redeeming hand of His saving and perfecting grace.

We cannot be fully loyal to Him and willingly neglect any opportunity to unify His Body. We must not allow the passion for formal union to lead us into disloyalty to His Person. Yet persistent, indifferent division is deep disloyalty.



Our final word is that our immediate responsibility is to develop Baptist consciousness and cooperation; to devote ourselves in ever increasing measure to bearing our witness with clearness, conviction and love. We should look with appreciation on all movements promoting true ecumenicity and catholicity, prepared to share these movements as far as our supreme loyalty permits and encourages, remembering always the basal and inescapable need for full fellowship with Jesus Christ as Saviour, Lord and King. He alone is the center for Christian unity, and His Spirit informing, constraining and sanctifying His followers the only unifying force for the one Body of the Redeeming Christ. We must ever remember the Lord's yearning and prayerful insistence that His believers must all be one in order that the world may know and believe Him as sent to redeem all men for the Kingdom of God.

## INTRODUCTORY REMARKS ON BAPTISTS AND ECUMENICAL MOVEMENTS.

[By PROFESSOR CARVER in Presenting Report.]

I have the honor to submit the Report of Commission 3.

The introductory paragraph of this Report explains the procedure by which its material was acquired and its ideas and conclusions formulated. Probably no member of the Commission would unconditionally approve the Report as submitted, although many members have given it heartiest sanction and only one has dissented; and he wishes not to be recorded as disapproving.

Correspondence and conference have made it abundantly clear (1) that very many Baptists are not especially interested in ecumenical movements or inter-denominational conferences or cooperative undertakings; (2) that a considerable number are emotionally, and on reasoned grounds, fearful of, and opposed to, all formal relations with other denominations, thinking of all such relations as dangerous compromising and entangling alliances; (3) that there is a vigorous sentiment favorable to unifying cooperation with other evangelical Christian groups for practical efforts for promoting causes which are the common responsibility and should be the common concern of all who love the Lord Jesus Christ in sincerity. Of Baptists who think of ecclesiastical union as possible or desirable on any basis of formal creeds, hierarchical systems, or centralized administrative control there is none. The Chairman of the Commission is convinced, and is supported in the conviction by numerous thoughtful contributors to the material of the Report, that the trends and efforts toward Protestant union, or toward cooperation in Kingdom interests without union, place Baptists under moral and spiritual responsibility to rethink our attitude toward, and relations with, Christians of other communions. This obligation is mightily reinforced by the desperate and crying needs of mankind today throughout the world, needs which only the grace of God in Christ Jesus can meet. Such rethinking may or may not result in changes of Baptist attitudes, and courses of action in vitally important undertakings which involve no surrender of convictions or of loyalty to our Lord. Such rethinking will give *original* understanding and conviction on the part of our *own generation* in determining the course of Baptists in a world condition which is in many respects different from that faced by Baptists and other followers of our Christ in any previous period of Christian history.

The traditional position and attitude of Baptist exclusiveness in our modern history are easily understood and readily justifiable, often inevitable. Four hundred years ago, with the break-up of Medieval

Europe and the rise of the Reformation Movements and the resurgence of independency in religious as in other forms of life expression, the Swiss Anabaptists found themselves persecuted protestants, not only at the hands of the Roman Church but even more at the hands of the Zwinglian Church centered in Zurich. Independent sects of individual Christians with Anabaptist views and practices, and new Anabaptist groups in various parts of Europe, faced ridicule, persecution and actual martyrdom unto thousands who suffered death by many cruel means. Located most extensively in countries of the Reformation, these Anabaptists suffered more in this period from the intolerance of the Protestant Churches than from the cruelty of the Romanists. They were too thorough-going in their definitions of the New Testament Christianity and too insistent on conforming their doctrines and churches to that teaching to be tolerable to the more powerful Protestants. The Anabaptists were more logical than Luther, more consistent than Calvin, more zealous than Zwingli for the purely spiritual experience of the gospel. They sought to go all the way with Christ and Paul. The Anabaptists were widely distributed over Europe, everywhere a minority group, easily the prey of the majority churches, none of which conceived or accepted the principles of free, free-church Christianity. Being intense individualists and loyal to the letter of the New Testament as they conceived it, and being thus scattered and nowhere sufficiently numerous to compel rational consideration by the Reformation Churches, the Anabaptists failed to develop a common denominational consciousness or to achieve any general unity. Many of them knew of their kinship and strengthened one another through some contacts, but they failed to grow any full family fellowship. Their insistence on the complete autonomy of the local church organization restrained them from enjoying the measure of unity and mutual helpfulness otherwise possible for them even in the face of jealous and contemptuous repression.

No branch of the Reformation Movement followed through the logic of the Reformation principle. None freed itself from the root sins and errors of the Church against which they protested. In every case they carried over the concept and practice of family church membership with infant baptism, obscuring and nullifying the principle of individual voluntariness in religious experience and church constitution. In every case they retained, in varying degree, the superstitions of sacramentarianism and priestly meditation, thus making regeneration by the direct work of the Holy Spirit unnecessary and exceptional. In every case they retained the principle of the corporate unity of political and ecclesiastical institutions, setting up either state churches or church states, thus setting the machinery for religious compulsion and suppression. Where the non-conforming groups were too numerous or too important to be destroyed or driven into exile by the state churches an adjustment was made on the basis of *tolerance*, but with no recognition of *inherent right to freedom in man's relation to God*. The Reformation was halted at every point short of realizing the genuine evangelical principle; and Baptist churches in Europe were made all but impossible.

Three hundred years ago small Baptist Churches appeared in England; and very shortly—just three hundred years ago—in America, then English Colonial America. The period of the Commonwealth encouraged their relatively rapid growth, but not for long. The Church of England could use legalized means and social scorn to hold back the Baptists and other non-conforming minority Christians, while on their part the Baptists imposed upon themselves hindrances arising out of excessive individualism and literalism.

In the United States, after a hundred and fifty years of tolerance, Baptists took the lead in procuring recognition of religious liberty and the mutual independence of the political and the religious institutions. In the United States for the first time in history this condition came into legal recognition and enactment and the free church principle gained full expression, although never with the approval of all churches bearing the Christian name. Aside from Canada the governments in the other countries of the American continents continued to show partiality for one church, and either prohibited or restricted all others.

One hundred and five years ago, the Baptist interpretation of the Christian faith came to rebirth on the continent of Europe, in Germany. In the century its churches have arisen or been planted throughout the continent, but in the face of persistent opposition, political, social, ecclesiastical, and with periods of persecution designed to prevent, to restrict or to exterminate Baptist churches, efforts in some cases continued to this moment.

It is easy to see how Baptists developed a fear of dissipating incorporation in what they were bound to think of as corrupt churches; a habit of thinking of Protestant churches as enemies to their faith and institutions; and a constant guardianship of their identity and their witness against compromising commitments and entangling alliances.

Are conditions different today, and do they suggest any change in the Baptist consciousness and in the relations of Baptist churches and associations toward other evangelical Christian churches?

In answer:

1. We may well rejoice in the fact that Baptists now constitute one of the major evangelical denominations of the world; that our existence and significance are matters of universal knowledge and general recognition; that the reasons for our history and our witness are widely known and are respected among most evangelical Christians.

2. There is wide-spread and profound discontent among Protestant churches with their own position in the modern world. Their separateness and disunity distress their consciences and oppress them with a convicting sense of disloyalty and unfaithfulness to the one Lord and Savior; as resisting the spirit and form of His passionate prayer for complete unity of all His believers and followers in order that the world may believe on Him and know the Father as sending Him to redeem *the world*. The causes and conditions of the rise of the Protestant denominations have either been transcended, or have come to be regarded as no longer justifying their separation. There is an eager and growing passion for "Protestant reunion," or, with profounder insight, the ideal is for the Unity of the Body of Christ.

It must be said also that there is with many clearer insight into the nature and implications of the Reformation principle than obtained in the sixteenth century. There is a fresh insurgence of evangelicalism, of spiritual Christianity. *Within fifty years Protestantism is bound to effect and to experience very extensive modification.* Anglo-Catholicism is exerting powerful influences which lead in the direction of centralization, sacramentarianism and sacerdotalism within a hierarchical system. This can only mean moving toward the reestablishment of the Medieval ecclesiastical order. Other influences move Protestantism in the direction of free, spiritual, congregational Christianity. Within fifty years Protestant denominations will unite in a new centralized church, or will follow through the evangelical prin-



ciple further than heretofore toward New Testament Christianity. Along which road will the discontent travel in the effort of Protestants to find the way to fuller obedience to Christ and to fuller expression of Him in our experience, and of His realization of Himself through His people in human history? Have Baptists an opportunity and responsibility in this crisis?

3. In the face of the present situation and of the future; and in intelligent loyalty to the Redeemer and His Gospel and to the world for which He died and lives, must Baptists not now rethink our meaning and message, and the methods by which we shall deliver our message and realize our meaning under God and in Christ?

Is the time ripe and the duty imperative for us to bear our witness to our fellow Christians of other denominations? Can we safely so relate ourselves to others as to afford opportunity under sympathetic conditions humbly to bear testimony to what the Holy Spirit shows us in the Word of God's Truth and in the intent of God's Christ? Are we sufficiently convinced and secure in our understanding of God's way of redemption through faith in His only Son, and of the nature, functions and form of the Christian church and its symbols, to enable us in the power of the Holy Spirit to offer this as the way for all evangelical believers? Can we so instruct and train our new generations of Baptists as to equip them for convincing witness to the simplicity and freedom of the Christianity which Jesus projected? Dare we accept this prophetic role?

Can we afford to see God's hand achieving definite aspects and parts of His work in fellow Christians who in some essential matters follow not what we profoundly believe to be the true way of the New Testament and of the Spirit of Jesus, while we still do not forget the lessons of the efforts of these other churches in other days to prevent and destroy the existence of our denomination? Can we believe that they are coming to see that we constitute a true and a prophetic line of God's grace and purpose so that they no longer seek our hurt, but desire our help? Can we now see in them such friends of Christ as to estop us from longer thinking of them as our enemies, although we well know how their predecessors sought the life of ours? Can we frankly face the fact that several major evangelical Christian groups never participated in the persecutions which our people suffered, and that they are historically and institutionally conditioned for friendliness toward us?

We must be loyal to the truth as it is in Christ Jesus: we must hold with unbreakable tenacity to the freedom wherewith Christ hath made us free: we must retain our own ecclesiastical integrity and autonomy as essential to the present and the future of the Christian religion and to its nature and goal. Can we do this and still find fellowship with all the people of Christ? If we can, then can we be Christian if we refuse that fellowship? Is not the time at hand when Baptists must rethink our meaning for history for Christ and, in the light of that rethinking, in the wisdom of the Spirit determine our course, whether it shall be to walk alone in denominational segregation or in free fellowship and cooperation with other saints and servants of our Lord and Savior? We must be willing to continue a separate section of the Christian movement so long as other sections obey not the truth of the New Testament; but we shall have grief of heart that we may not walk and work with them in full and unrestrained fellowship. We will not *choose* separation, nor in our own spirit consent to be a sect in God's family.



**DISCUSSION ON REPORT OF COMMISSION NO. 3.**

[Extract from Address by **PROFESSOR EDWIN E. AUBREY,**  
**Chicago, Illinois.**]

(Professor Aubrey's manuscript was accidentally delayed in reaching the Editor, and it has not been found possible to include it as a whole. In the main, and particularly in dealing with the question of the World Council, it followed the general line of Professor Carver's speech in presenting the Report. The extract given below has, however, special interest.)

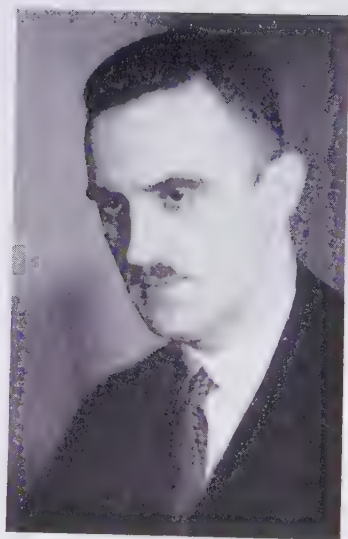
Before coming to the two major questions raised by the Report, may I say a word about what seems to me an unfortunate neglect of the Oxford Conference? Except for two short paragraphs and some incidental references elsewhere that conference receives little attention, whereas it was closer in its attitude and approach to our Baptist conception of unity than was the Edinburgh Conference on Faith and Order. It is a common task rather than a common creed or organization that attracts Baptists into conversations with representatives of other communions. This common task was bravely faced at Oxford, and the commission reports there adopted for study by the churches merit very serious consideration by our Baptist fellowship. It is no adequate disclaimer to say that our task is the saving of souls and not the reformation of society. What the contemporary world is showing us is that human life cannot be redeemed except in the midst of its actual concrete decisions, and that the churches cannot discharge their evangelical task in any spirit of indifference to the persecutions of religions and races, or to those economic and political forces which undermine the characters of men in their daily life. When national governments pass from the area of political administration to the promulgation of ideologies which they regard as ways of life, then Christians can no longer abstain from political thinking. The churches will not draft substitute national constitutions; but they cannot avoid reckoning with political theories which cut at the root of Christian beliefs about man and about the Kingdom of God. These problems confront all the Christian churches alike, and at Oxford there was a clear sense that we faced common enemies in the name of a common Savior. Men see eye to eye not by gazing into each other's orbs but by looking at a common object. Oxford stood for that common concern. . . .

I should hope, therefore, that this group would read, mark, and inwardly digest the findings of Oxford.





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V

SCRIPTURE,  
CHURCH,  
AND  
ORDINANCES:  
(Doctrine  
and  
Experience)



## THE NATURE OF SCRIPTURAL AUTHORITY.

[Address by PRINCIPAL P. W. EVANS, B.A., D.D., London, England.]

Two Baptist missionaries in Belgian Congo were visiting one of their outposts in the forest and they observed above the native school a stick from which a piece of paper was flying like a standard. They questioned a native about the meaning of it, and he replied: "Well, you see, wherever the Belgians go they raise their flag, and we are showing those pages from the Bible, for we are *people of the Book*."

Baptists are all people of the Book, and it is not only the standard we raise but the authority we gladly obey. My subject is the *Nature* of that authority, but it is hard to express that authority in any neat formula to which everyone will give assent. That difficulty, however, is exactly what we ought to expect, for the higher your authority becomes the less easy is it to put into words just what is included in it. The authority of a policeman is much more precisely defined than that of a parent, but which is the loftier? There is no agreed formula amongst us as to the inspiration of the Bible or its authority, but that does not prevent our unanimous recognition of the facts. Throughout our Churches supreme and unique authority is accorded to the Scriptures. This is implied in our Protestantism, which refuses to accord authority in questions of faith and morals to traditions, however beautiful and venerable, or to any Church, however ancient and powerful. As Athanasius said, "The sacred Scripture is mightier than all the Symbols." Our worship implies the authority of Scripture, since it is based on Scriptural truth and is expressed mainly in Scriptural language. The Baptist pastor is first and foremost the preacher of the Word, and it is not merely a lingering conservatism or an inherited tradition which makes his people prefer that his preaching should devote itself to the explanation and proclamation of some Biblical passage—for preference beginning with some such word as warrant and starting-point, but certainly aiming to bring the word to the people and the people to the word. Our special witness to Believer's Baptism is of course dependent on our appeal to the records and teaching of the New Testament, and a Baptist Church is not conceivable which should set itself to oppose the overwhelming majority of Christendom on this point and yet refuse to acknowledge the authority of its chief witness, the Bible.

With special emphasis let me point out that Biblical scholarship is an evidence of the recognised and peculiar authority of the Scriptures. It is important that we should acknowledge this, and should do so generously and gladly, for some of us have probably occasionally felt that the Book we cherish was being handled roughly by critics. Without doubt, mistakes have been made in method and spirit, but this is not the whole story. Precisely because I hold a more conservative attitude on these questions, I am eager to point out the homage paid to the Bible by men who bestow upon it painstaking study and laborious investigation. They burrow deep amid buried cities and forgotten civilisations, they dim their sight by poring over ancient manuscripts, in the dark caverns of the past they search for some trivial fact which may be the clue to essential truth; their ideal of exactness in scholarship is sometimes misunderstood as if it were stubborn scepticism. They often reach conclusions widely different from our own, but would such toil be bestowed on a book that is like other books to them? I am sure it would not be! They salute the flag with a gesture different from my own—but they salute! And they, with us, are "people of the Book."

The authority thus ascribed to the Book rests ultimately upon the belief that the Scripture is the Word of God. In the language of the Westminster Confession, "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (Who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God." We esteem it not merely for its literary charm, though it speaks to our fevered life out of the serenity of the past, as a weary city dweller recalls the quiet home of his boyhood. The Bible certainly has unparalleled majesty of thought and speech and the healing and quickening value of pathetic or glorious memories, but we cherish it primarily as divine revelation. The book has all the qualities of genius, yet soars beyond them into the realm of the divinely inspired; it records human experience only to lead us behind that experience to the God Who initiates it. The divine message draws upon all the chapters of the human story—joy and sorrow, sickness and health, war and peace, exile and homecoming—as well as all the varieties of human agency; the accents vary, the lips employed are sometimes fluent, sometimes stammering—but they simply echo the voice of God as He reveals the otherwise undiscoverable truth, or—when He speaks of what men already know—invests the old knowledge with fresh clearness, fulness and power. The methods of utterance are human; this was due to the grace of God, for human ears can hear best what is said by human lips, but behind all is God; the message came not by the will of man, but men spoke from God, being impelled by the Holy Spirit. We do not surrender in the slightest degree the claim made throughout all the ages of the Church's history that the Book is "the word of God." Even if, with Karl Barth, we distinguish various meanings of the phrase "the word of God," we have to go to the Bible to discover the standards by which we thus discriminate. There is certainly no criterion outside of the Bible by which the Bible can be rightly judged; the light in which we attempt to pronounce on any section of the Scriptures is the light which the whole Bible affords. The Church is built on the foundation of the apostles and prophets, but apostolic authority and prophetic testimony have left their deposit in the Book. Jesus Christ Himself is the chief cornerstone of the Church, but we should be largely ignorant of Him but for the New Testament. Teaching on Christian doctrine and Christian living has authority only as derived from the Scriptures, and the Scriptures have authority by reason of their derivation from God.

Whilst this fact of their enshrining the divine revelation is the foundation of the authority of the Biblical documents, there are other considerations which corroborate that authority. There is the inherent *sublimity and spirituality* of the Bible, that quality which gives it the continual freshness of morning and the purity and music of running water. As Chrysostom said, "The Bible is the fountain for watering the soul." It is one of the chief means of grace. It has fed the inner life of men and women throughout the centuries; no other book has been tested in this respect as has the Bible, to which multitudes have resorted in the moments when spiritual insight is keenest; they have read it with eyes opened by communion with God, and the Book has not only survived their scrutiny but has aided their spiritual growth. Nicodemus rightly argued that none could do the works that Christ did unless God was with him. May we not reverently apply that argument and claim that the Book which does such a divine work has a divine source and quality? It reproduces in the believing reader the Christian experience it portrays. It creates today facts similar to those it chronicles.

The *reliability* of the Bible gives us new assurance of its authority, and that reliability has been remarkably confirmed in our own day.

There remain—and possibly always will remain—problems unsolved, critics unsatisfied, and objectors unconvinced; we can, however, confidently assert the trustworthiness of the Bible and the honesty of purpose which marked its writers. In the nature of the case, there are historical affirmations in the Bible which we are unlikely to be able to check and prove in the narrow meaning of legal proof, but we deal with the Bible as we do with the accepted reliability of any friend of ours; we do not withhold our trust from him till we can audit the balance-sheets of his business. We extend the trust his known actions inspire into the realm where our knowledge cannot follow. It would be true to say of any reasonable school of Biblical criticism today that the matters it regards as still in debate are concerned with subordinate details belonging to the circumference and do not touch the central assurance of the reliability of the Bible. It abides as the faithful witness—the most faithful witness we have—concerning the character of God, the need of man, and the gospel which alone can meet that need.

Further certainty of the authority of the Bible comes from the fact of its *indispensability*. "Without the Bible Christianity would be, not a historical religion, but a variable tradition" (Bishop Barnes). It is not only for historical facts, however, that we must depend upon the Bible; the basic doctrines of our faith come to us through it and through no other source. Christian experience apart from revelation could never assure us that God justifies the ungodly through faith; there would be no certainty of forgiveness, for we should only feel confident about it in times of serenity, and when we most needed the assurance of it the troubled waters of our spiritual experience would be too broken to reflect the light we desperately need. Immortality apart from the New Testament witness is at the best a vague possibility and at the worst a yearning doomed to frustration. Just as the Bible is necessary for the knowledge of Christian facts and the unfolding of Christian doctrine, so it is indispensable for the evangelistic task committed by Christ to His people. What part did it play in your conversion? What has it meant in your subsequent Christian life? Multiply your own story by the number of the multitude that no man can number—and even if you could do that impossible thing, you could not fully compute what is involved in the indispensability of the Bible. What authority resides in a book of which that can be said!

Such a literature is in the strictest sense *unique*, and uniqueness commands us. It is unique not merely as a survival from an otherwise vanished past, but it is in a peculiar sense contemporaneous; "the reading of the Scripture," says Chrysostom, "is companionship with God." *It* speaks?—rather, *He* speaks! The experience is not comparable with the broadcasting of a gramophone record from a studio; we hear a living Voice. Nor is it even like a conversation over a long-distance telephone wire; "the Word is very nigh thee, in thy heart." There were very good reasons some years ago for the popular advice that "we should read the Bible as we would read any other book," but the phrase has outlived its usefulness for us today, and the most promising approach we can make to this unparalleled literature is to realise its distinctiveness, its commanding uniqueness.

We come back therefore to the phrases of the Westminster Confession: the authority of Scripture does not depend on the testimony of any man or church; the act of the Christian Church in determining which books should be called "canonical" was not the giving of authority to such books but merely the recognition of the fact that they already possessed it. The authority of Scripture dependeth wholly upon God, and it is to be received "because it is the word of God."

Some things may yet be usefully said, however, about the way in which we are to bow to this authority. We need to remember (1) that



the authority is that of the Book *as a whole*. We have no right to claim that a fragment isolated from its living context is the "word of God." There would be great gain if preaching moved from the microscopic phrase to the unit of the paragraph or book, or if in some other way we could more often bring to our minds the great onward movement of the Scriptures, the progress of the revelation that lends unity to the separate portions. The more we do this, the more we are likely to discover that the elements that sometimes appear not to belong to the onward movement really have their place in it, as the eddies and the whirlpools all belong to the flowing river. But it is the completed revelation in its totality that is the authoritative word of God, and the lesser fragments are only that aspect of the word of God in their relation to the whole revelation. Thus it is rightly said, "We must interpret Scripture by Scripture."

(2) The authority we claim for Holy Scripture is therefore to be found only in that Scripture *rightly interpreted*; we assert the right and duty of private judgment—not the right without the duty! And this duty belongs not to any isolated person as such, but to the believer living in the fellowship of the Christian Church and claiming and receiving the aid of the Holy Spirit.

(3) This authority exists, therefore, primarily *for believers*. The revelation is related to the response of faith. It is an inspired book for inspired men; in Calvin's words, "The word itself is not fully certain to us unless confirmed by the witness of the Spirit" (Inst. 1, 9, 3). All the arguments we can accumulate are likely to be ineffectual against the prejudice of resolute unbelief. This ought not to surprise us when we remember how slowly our Lord's authority was recognised by His followers, and how stubbornly it was denied by others. "By what authority? . . . who gave thee this authority?"—These questions followed Him, and the answers He gave were intellectually complete—yet the questioners withheld their submission. But His disciples lived in fellowship with Him, and His sway over them grew silently and almost unnoticed, till after the Cross and in the light of the Resurrection the most hesitant of them all hailed the divine authority in Christ, as he called Him "My Lord and My God."

(4) Next, the authority of the Scriptures is related to *their purpose*. We have no right to claim Biblical authority in realms to which it was never intended to apply, otherwise we weaken and degrade it. Few things are more grotesque than authority which has stepped beyond its proper sphere; what ought to be sublime has become ridiculous.

(5) Finally, this authority we recognise in the Bible is *not legislative, but personal*; not imposed from without, but gladly accepted from within. It is not the authority of mere quotations; indeed, a rigid and accurate verbalism may be a denial of the real spirit of the Bible. It is rather an authority that surrounds us as spirit, personal in its felt persuasiveness; it does not assert or obtrude itself, but is the gradual discovery of all who live with the Book. It vindicates itself to every honest and earnest searcher, so that we do not need to wait till the last problem has been solved or the last objection rebutted. As the sheep of the Good Shepherd hear His voice, and can distinguish it from the voice of strangers, so we know and rejoice in the divine Word. It has the authority of Love, of Him Who is the Lover of our souls.

And thus we remain "people of the Book."



## THE BIBLE IN PUBLIC WORSHIP.

[Address by the REV. REGINALD KIRBY, Melbourne, Australia.]

The very nature of our evangelical faith demands the centrality and supremacy of the Bible in public worship. If the written word reveals the living word, its unequivocal claim must be admitted. The practical use of the Bible in public worship can alone save Protestantism from embittered obscurantism on the one hand, and sterile rationalism on the other. It has the message of life. It uplifts a Saviour. It gives the Holy Spirit. It bestows grace and peace.

A strange oneness exists between the living word and the written word. The expression, indeed, is used interchangeably in the New Testament. To know and live with the Bible, rightly dividing the word of truth, means to know and live with Christ, Who is the truth. When, eighty or a hundred years ago, amid upsurging criticism against the Bible, with a new view of the universe and of the past, the defenders of the faith were bewildered, Dr. Burgon preached his famous sermons upon the Bible. As he did so, a new impression stole over the minds of his hearers, especially C. H. Waller, who went back to the Bible to read it as a new book, simply for the sake of finding out what was there, and afterwards wrote "The Authoritative Inspiration of the Holy Scripture." The Bible always has this remarkable characteristic. Like Christ, it has a distinct human and divine nature, blended but not confused. Like Him, it has growth, yet is everywhere indivisible and perfect. Like Him, it is sufficient in itself. Like Him, it must be listened to and believed. "The whole book," says Vinet, "is an education, a vast and sublime education—that of the human race. Men of all ages," he continues, "and all conditions, can only become Christians through the Bible . . . God's plan proceeds through individuals to masses."

In public worship it safeguards the nature of the Church, emphasizing, as did our Lord, the fact that each community is composed of saved individuals. It preserves those things for which the Church stands. "As soon as respect for Holy Scripture fails, faith totters. In that which stands plainly in Holy Scripture is to be found the whole of faith and morals." So St. Augustine. It is the bulwark of the Protestant conception of the Church. Auricular confession, Masses for the dead, popedom, the cult of Mary, indulgences and purgatory, have no place in it.

Bishop John VI of Meissen, rightly affirmed: "As often as I read in the Bible, I find it a largely different religion from that which we have now."

The Bible in public worship challenges thought and motive because it is the vehicle of the Holy Spirit. It is His voice that should be heard through psalmist and prophet, evangelist and apostle. One Voice, one living Spirit, breathing from the Word, meets those universal needs that make mankind one. And it searches those individual problems that harass us. Here men of every race, colour and creed can find their way to God, for Christ lives in the word. It pierces to the centre of every human malady and lays bare the virus of sin that affects us all. Hence the emphasis upon preaching when the Bible is in the midst.

It is the stimulus to all true evangelism. It humbles the sinner and arouses the saint. The primitive persistence of the Church, the proper equality between every member, the profound spiritual nature of the body of Christ, depend upon the centrality of Scripture, not only in private, but public worship. As it claims an authority more than human, so it ministers a salvation able to meet to the uttermost the needs of all who come to God by faith in Christ, Who speaks

through its sacred pages. The Bible gives the preacher not only his text, but the texture of his message and the tendency of his holy function. The Bible always lifts men's minds to God. It points heavenward. Like Christ, it rises out of the tomb. Like Him, it is the shining light upon the pathway of the just. As men gather in solemn reverence around its open pages, the greatest personal experiences of saving grace, not as miraculous, non-moral, priestly bestowals, but as the supernatural activities of the recreated soul, are found in abundance.

Dignity and decorum, freedom and freshness, are the gifts of the Bible to public worship. There is always more light and truth to break forth from the word. By it Protestantism lives. The Church of the Reformation was not thrust out of the bosom of the Church like a manumitted bondmaid. Rather did it take with it the complete treasure of the Catholic Church, as that is judged genuine by the word of God. When the saintly Fenelon drove back a cow for which an old Huguenot woman was looking, she resisted his attempts to convert her. The archbishop asked: "Now tell me, where was your Church two hundred years ago?" to which she replied: "Monsignor, in hearts like yours." The Bible in public worship preserves the true continuity of the Church from apostolic times. It ever searches for truth, and preserves the Church from error.

It lays bare the two cardinal factors of Protestantism. The mediatorship of Jesus Christ is the first contribution of the Bible to public worship. Honestly preached, clearly read, faithfully accepted, there can linger no doubt in the minds of the hearers as to the way of salvation. Nothing more is needed. As faith comes by hearing, and hearing by the word of God, so the one Mediator dispenses with any other helper. He is the direct method of access to God. The central rite of the Church, the breaking of the bread in Holy Communion, can only be protected from superstition and corruption by the continued teaching of Scripture in the language of the people. The Saviourhood of Jesus Christ, His Holy Office as the mediator between God and man, can be made known in its entirety by the exposition of the Bible. It saves preaching from becoming mere human effort by giving it a divine theme, and a Redeemer Who has entered into the Presence of God.

Faith in the supremacy of Jesus and the sufficiency of the Scripture can alone be upheld as the Bible is taught in public worship. This is the second cardinal factor in the very nature of Protestantism. It is not enough to *have* a divine revelation. It must be known. It must be operative. By it alone can the traditions of men, which in a thousand forms ever assault the citadel of faith, be warded off. The attitude of faith in the Scripture as the full revelation of God's mind and will, depends upon its true place in public worship. Here is the vital difference between Romanism and Protestantism. Rome claims to believe the Scriptures, but has allowed tradition to cloud the living witness of the Spirit. The Augsburg Confession gave precedence to Scripture. Of this, Karl Von Hase says: "Roman Catholics for the first time became conscious of its full significance. If they surrendered it they would surrender themselves." Man-made tradition, however ancient, however modern, whether philosophic rationalism or dialectic materialism, is challenged and seen to be inadequate. By it public worship can be vitalized to meet the need of every worshipper. It can sympathise with those in need, arouse those in apathy, strike to the heart of those in sin, encourage those in doubt, for through it, when it is preached boldly by a spirit-filled man, Christ lives and speaks and saves.

## THE BIBLE IN THE SCHOOL.

[Address by PROFESSOR ELMER A. FRIDELL, B.D., D.D., Berkeley, California.]

Our Christian religion seeks to introduce each individual to that experience which enables him most surely to desire to assume duties and to live in right relationships. We believe that in our Christianity, wrong is made right, and the incomplete is made complete. Our contention, historically as Baptists, is that the Bible is indispensable to this kind of life and experience because it is the authoritative unfolding record of this God-given redemption. The Bible is therefore the required book for all Christians in the Evangelical tradition.

The school is an educational institution. What is the great end of education? Herbert Spencer has said: "To prepare us for complete living is the function which education has to discharge." Education has also been described as the training of persons in order that they may be adequately prepared to fulfil all their duties and relations in organized human society. No wonder then, that as Christians we think of education in terms of "the abundant life" and seek to discover the meaning of Jesus as we use that phrase.

It is evident to many that the social, political and economic chaos in the world today is a result in the final analysis of moral and spiritual chaos. Social systems which are desirable and correct will not operate automatically, nor can they for long be efficiently enforced unless there is in the hearts of individuals high-minded commitment and unselfish devotion to the common good. We possess sufficient knowledge about what the philosopher calls the good, the true, and the beautiful, but we are all too meagerly possessed by that faith and hope and love which is mediated through our Christian Gospel.

Science, psychology, sociology may give us paganism instead of the "abundant life" if these cultural and informal pursuits are the possession of selfish, sinning individuals.

The Bible in the school is to the Christian mind an effort to teach the Christian religion. If religious teaching is not the aim, then at least there is the hope that the use of the Bible will aid in the inculcation of standards which are moral and ethical.

Can the state permit the public use of the Bible in tax-supported schools in an effort to teach morals, even though morality as such is certainly not enough? School leaders are increasingly concerned. They are experimenting in many places in many ways because they recognize that all is not well. They note that vast expenditures for education have often been accompanied by a large increase in juvenile delinquency.

We must ask, shall religion be entirely eliminated from the public or tax-supported schools? The answer to this question will depend upon what is meant by religion and also on which country or nation is being taken into consideration.

Religious teaching from the viewpoint of Evangelicals is designed to eventuate not only in religious knowledge, but also in religious feeling and religious acts. For those who hold to the general view of Baptists, one of the major concerns of religious education will be that youth gain firsthand personal spiritual experience which we know as conversion or regeneration. Other matters are also included such as knowledge of the factual content of the Bible, but this experience of God as revealed in Christ is primary. Should the school teacher, paid by the state, be required to be a specialist in matters of evangelical religion?

In all that we may here say, it must be borne in mind that the Bible is now being taught in many schools in many lands. Especially is this true in private and parochial schools. It is also true that the Bible is read with regularity in the hearing of multitudes of school youth, in tax-supported schools, even though in a majority of instances the law stipulates that reading must be without comment and all too frequently the exercise is a perfunctory one. I wish to repeat that school teachers are among the first to be alert to the moral and spiritual needs of young people. In unknown, but in substantial numbers in our Western world they would include the Bible, if they could, in the program of education for the rising generation.

In the United States of America the founding fathers separated the church from the state because they believed in religious liberty and in political freedom. It was decided that the teaching of religion was not the function of the tax-supported school.

Therefore, schools in many parts of the Western world do not work with the whole child. Where religious training is prohibited or neglected, the spiritual part of the child must die unless such training is supplied by the church and the home. Wherever the church and the state are to remain distinct and apart, the hope for the future, spiritually speaking, is in some more efficient system of religious and spiritual training outside of the curriculum of the tax-supported school.

Let me now mention in limited sentences four aspects of this subject:

#### I. *The Devotional Use of the Bible in the School.*

A limited number of schools in the United States of America permit the reading of selections from the Bible in public schools as a devotional exercise. In some states the laws specifically specify that the Bible may be read "without comment." Generally the option is placed with the local school authorities.

a. For example, one state in the United States requires the daily reading of not less than ten Bible verses. Selections are made by teachers or local school boards.

b. Again, the so-called Australian plan requires Bible readings in schools, with unsectarian explanations, the readings being selected by provincial referendums of voters, supplemented by religious teaching by pastors in first or last periods of the day, the pupils being segregated in denominational groups.

c. Another method, the Saskatchewan plan, provides hymns, prayers, ethical lessons, and Bible readings, selected by a Union Committee including Catholics and non-Catholics.

#### II. *The Academic Use of the Bible in the Schools.*

Some communities permit the use of the Bible in tax-supported schools in connection with the study of great literature; the study of biography, or as an aid in the study of a great race. It is argued that the history, literature and religions of Babylon, Assyria and Egypt are properly studied, and therefore it is wise and desirable to study the history and literature of the Hebrews.

Opposition arises to this use of the Bible in the schools on the grounds that Hebrew history and Hebrew literature cannot be understood apart from Hebrew religion, and therefore it is impossible to use the Bible in this manner without at the same time teaching Hebrew-Christian religion.

#### III. *Method in the Use of the Bible in the School.*

What are the desirable aims which we have in mind in the use of the Bible in the school? The aim or purpose will shape the method. When the Bible is permitted in the school, is the main concern one



which has to do with the academic use of this literature, or is character development and personal religious experience the great objective? No doubt both the academic purpose and the spiritualizing purpose should be combined if the Bible is to be most effectively used in the schools.

#### IV. *The Indispensable Element in the Use of the Bible in the School.*

Many who are concerned about the religious life of the rising generation insist that the need is not so much for Christian teaching as for Christian teachers. To be certain of Christian teachers requires a control over the training and selection of teachers. There are at least two ways in which Christian teachers may be provided:

a. Religion may be taught by ministers of the Gospel to youth of their own denomination at stated times in the school program, or on release time.

b. Another method is that employed by those who provide a system of parochial schools in which religion is indigenous to the whole program of education.

The plan of having a clergyman visit the school during school hours on a pre-arranged schedule is practised in some parts of the world, noticeably South Africa, Australia, Scotland and Scandinavia. Conditions in these and other countries where the practice prevails offer less difficulty because of the large degree of unity existing among the people. Such a plan would not meet with favor in countries where religious differences are as rampant as in many parts of Asia and in parts of the United States of America. Wherever there is racial and cultural diversity there is apt to be community dissension regarding the use of the Bible in the schools. Even in communities which are quite homogeneous in cultural background there is a growing suspicion which is alert to guard against any attempts at sectarian religious instruction in connection with the use of the Bible in tax-supported schools.

The parochial system is the solution which has been adopted by many of the Roman Catholics and some of the branches of the Lutheran church.

Wherever the school is considered an agency for the development and maintenance of national homogeneity the unrestrained development of a parochial school system will be looked upon with disfavor.

Unity is a principle of life. Nations today are striving for unity in devious ways. They hold that unity is essential to national existence and to national perpetuity. If, because of the diversities of religious faith in any nation, the use of the Bible in the schools seems to threaten the unity of that nation, then any insistence upon the Bible in the schools will seem to savor of disloyalty to the state. On the other hand, the principle of unity applies to education and culture. Truth and life are not divided but are one. To divorce religion from the rest of education is to violate the basic law of unity. Apart from this law of unity we cannot build for that Kingdom of God wherein dwelleth righteousness.

This then is the dilemma. In any nation made up of divergent cultural and religious groups, the serious use of the Bible in the schools will result in bitter discord and in a dangerous union of church and state. On the other hand, it is startlingly true that spiritual and moral disaster confronts the nation which neglects voluntary commitment to the high spiritual purposes of God.

If in a nation like the United States of America we believe that youth should be taught the indispensable spiritual truths of the Bible, it seems inescapable that we must do something other than simply to permit or require the reading of the Bible each day. We must organize thoroughly to the end that the rising generation may be pro-

vided with Bible centered spiritual training apart from the schools which are supported from tax funds. Any plan which is to be effective must respect the thoughtful religious convictions of the many groups of each community and must seek to preserve the unity of the educational process. The popular American doctrine of "majority rule" does not necessarily apply in religious matters. If Baptist parents resent compulsory Bible reading in tax-supported schools by a religionist opposed to Baptist interpretations, may it not be equally true that other parents have a right to resent compulsory Bible reading in the schools by a Baptist? The voluntary principle in regard to religion or no religion is an historic Baptist principle which must increasingly be kept inviolate in this unsettled world.

The reading of the Bible in tax-supported schools by teachers who may not be interested or concerned and who may even be antagonistic to Evangelical religion will fail to accomplish the results desired by Baptists. It is also true that when the Bible is read by earnest and enthusiastic Christian teachers there is danger of violating the principle of religious liberty; and there is grave danger that the home and the church will then consider the victory won, and because of further neglect in the home and in the church our second state will be worse than our first.

It is not possible within the brief scope of this presentation to describe the various efforts which are being proposed, but it is abundantly clear from numerous experiments that the case is by no means hopeless.

Finally, it is not primarily the school nor even the Bible about which we must be concerned. Our concern must always be the individual. In religious nurture the teacher must qualify for the task. Such qualification must surely include respectable academic training in Scripture, but it must also center in a genuine religious experience. On the part of the teacher an interest in the Bible is necessary, but an interest in youth is also indispensable. When youth become the center of emphasis, then teaching, whether science or literature or the Bible, becomes vital for the life that now is and for the life that is to come.

## THE BIBLE IN FAMILY LIFE.

[Address by PROFESSOR HUGO LÜCK, B.A., B.D., Lodz, Poland.]

Family life means personal life. We spend our days in various social circles of which the most intimate and most personal is the family circle. Our subject, therefore, suggests two things: the Bible claims a place in our home, in family-worship, and it claims a place in our personal life. Let us examine these two claims.

The family plays a very important part in the lives of men. When family life degenerates the whole human society degenerates, for the family is the cell of community.

But the family is also very important for the life of the church. As long as our homes are sound and truly Christian, so long our churches will be strong and flourishing. Just as we have discovered the importance of the Sunday school and that our best church members we receive from the Sunday school, so also we must realize the very great importance of the Christian home for the church.

New psychology and our own experience tells us, that the earliest impressions are the strongest and most lasting. The children who from their earliest days will learn to love their Bible through their parents, will have a foundation that will not so easily be shaken later on. They will *know* the Bible is the *best* book, because it is *father's* best book. In some lands the Bible is taken more and more

from our children. Then it is the Christian homes that will prove the one stronghold against which even the gates of hell will not prevail.

You will say: that is all very true, but how can we successfully make the Bible known to our children? That is not so easy in these our critical days. It is a startling fact that, while we use our Bible in public worship and in school, we often neglect it at home. We have men and women who are good workers at church but who fail as priests of their own house. How can this be remedied? There is but one way: we must know the Bible *personally*, before we can succeed with it in our home. The family does not only consist of our children, we ourselves belong to it as well. We shall never succeed with the Bible in our family, if we do not succeed with it in our own lives first! "Blessed the man who delights in the Law of the Lord and meditates in it *day and night*." That is what we have to do: love it, delight in it, study it day and night, and live in it.

This high claim of the Bible in our personal life must be fulfilled for two reasons.

First reason:

The Bible is the greatest book on earth. It is read by almost all nations. After 2000 years it is still the best seller and it always holds the record. Now all great things are hard to be gained. Like the Israelites of old discovered, that the Promised Land, which flowed with milk and honey, was a land inhabited also by mighty giants and could only be won by hard struggle, so we also find, that all good things can only be won by hard struggle. This law applies everywhere in life; in literature, in art and science. We freely undergo the hardest discipline when we study Kant's Critique of Pure Reason, Shakespeare's plays or the discoveries of modern physics, hoping that in the end we shall be rewarded richly. But to the greatest Book of all we do not apply this rule. This Book we want to know by just glancing into it occasionally.

A man asked me to explain to him Algebra. He wanted to know all about equations without studying it. But that cannot be done. Another man asked me, why we have no translation of the Bible that is just the same as the original. He wanted to know the original text without knowing the Bible's original languages. But that cannot be done.

The same holds true in getting to know the Bible: you must get to know the Bible *yourself, personally*, not only through your minister, not only through the Sunday school, not only through commentaries or other good books about the Bible. You must study the Bible itself, work hard at it, dig deep daily and discipline yourself to it. Then its wonders and treasures will be opened unto you and you will say from your own experience: "Thy word is sweeter than honey and far more precious than many pieces of fine gold."

I have personally experienced the great influence of the Bible in my own life and have seen its influence in the social, economic and political life. I have been born and brought up in Eastern Europe, in lands where the Bible is not known. And I have had the great privilege of spending years in Western Europe in lands where the Bible is known, and I have seen the great difference the Bible has made to a whole country. Yes, blessed the man who delights in the Word of God and studies it day and night. And blessed each family which knows the Bible and blessed every land that has many such families!

The second reason for studying the Bible daily:

The Bible is the Word of God. It is no ordinary book. It cannot be mastered, as we may master a mathematical equation. We can never finish the study of the Bible. We can never say: now I know it all. In studying the Word of God we are not so much the subject but rather the object. The Word speaks to *us*. G. H. Morrison says: "The Bible goes always before us through all the changing experience of life. Other books we leave behind. They were before us once; they are behind us now. We have outgrown them. We have reached an hour when they were powerless to cheer and to guide. But always as we battle through the thicket into another glade a little ahead of us we descry the Word of God. In every temptation it is there. In every joy, in every bitterness. It is always a little higher than our highest. It is always a little deeper than our deepest. And that is to me an argument unanswerable that God is in Scripture as in no other book. It is not so much that *I* find *Him* there, it is rather that *He* finds *me*."

Just as Christ was not of this world but came from above and just as His Kingdom is not a kingdom of this world but one from above, so also the Bible is not from this world, but from above.

Of course we know, it has not fallen from heaven ready bound and written in the best king's English. The Bible has been written by men of flesh and blood, by men who were true children of their times, their race and culture. Their picture of the universe is that of their times and nowhere do they display any magic foreknowledge of modern science.

The Bible has its true human side and does not deny it. But we must not stop there. That is a mistake that many have made. It pleased God to write His Word through human agencies with all their limitations and failings, but it is *His Word* that those men wrote. If the writers of the Bible, Paul and John, Mark and Luke could get up, they would raise their voice with one accord and testify: we did not write down our own thoughts and did not disclose our own ideas about God, but we wrote *His Word* which He commanded us.

Just as Jesus was true man and true God and men who denied one side of Christ's nature were always mistaken, (as for example Arianism which denied Christ's divine side and Docetism which denied Christ's human side) so we shall go wrong if we deny either the human or the divine side of the Bible.

My dear friends, we shall never know the Bible if we do not believe and know that here God is speaking to us and we have to obey. We shall never perceive God's voice out of His Word, if we will not take off the shoes of our own wisdom when coming to that holy ground. What guides to Jesus more than anything else? Which book speaks of Him with best knowledge and authority? The Bible. Here alone we obtain light. Here *everybody* must come, whether young or old, whether learned or simple, if he will become wise unto salvation.

Don't seek salvation, if you do not want to acknowledge the Word of God. Don't pretend to know God, if you do not know His Word. Don't say you love Jesus, if you do not love His Word.

So you see, because the Bible is the greatest book in the world, and because it is God's own Word to us, we must study it day and night and that cannot be done only on Sundays in Public Worship or at School, but in the private circle of our own home.

Let us accept it, let us love it, let us study it day and night for ourselves first, and then our homes which are the hope and future of our church and of our countries, will be truly Christian and Christ's



Kingdom shall come and His will be done on earth as it is done in heaven.

## A SUMMARY OF THE DISCUSSION ON THE BIBLE.

[Address by DR. W. R. WHITE, Oklahoma City, Okla.]

### 1. *The Nature of Scriptural Authority.*

The Bible is a spiritual book. It requires a spiritual approach. It must be measured by a spiritual test. It is final and authoritative in those matters concerning which it proposes to speak with finality and authority. From Moffatt's Translation, we read: "These disclosures we impart not in the set phrases of human philosophy, but in words the spirit teaches, giving spiritual truth a spiritual form. A material man will not accept what the spirit of God offers. It seems mere folly to him, and he cannot understand it, because it takes spiritual insight to see its true value. But the spiritual man is alive to all true values but his own true value no unspiritual man can see." 2 Cor. 2:13-15. "All scripture is divinely inspired and is useful in teaching, in reproof, in correcting faults, and in training in uprightness, so that the man of God will be adequate and equipped for any good work." 2 Tim. 3:16. No other literature so ferrets, fathoms, finds, faces, fashions, fixes, and finishes man as does our Bible.

The Bible is a divine disclosure. It is a revelation. It is the record of Heaven's search for man. It unfolds and unveils God as he breaks through human consciousness. God finds a human response as the medium of His self-disclosure. It is not man's approach, but God's down-reach. Deity takes the initiative and follows through to consummation. The human element is neither ignored nor violated. It is enabled and included. "For prophecy never came by human impulse, it was when carried away by the Holy Spirit that the holy man of God spoke." 2 Peter 1:21 (Moffatt). In the Bible, we find an expression, "David speaketh," and then referring to a statement from David elsewhere, we have the expression, "God spoke." Then we have a third expression, "David said by the Holy Spirit."

Revelation reaches its climax in Christ. The divine disclosure we have in Him and immediately following His impact on others is complete. Certain forms of art seem to have reached their climax in the period of Michelangelo, Raphael, and DaVinci. In Shakespeare, Milton, Browning, Victor Hugo, and others, we seem to have reached a climax in literature, particularly in their respective fields. If this be true in art and literature, may we not expect a climax, even an ultimate, in religion? "I want you to be united by love, and to have all the benefit of assured knowledge in coming to know Christ—that divine mystery in which all treasures of wisdom and knowledge are to be found." Col. 2:2 (Moffatt).

Interpretation and illumination may continue indefinitely after revelation is complete. In addition to the technical and literal meaning of Scriptures, there are shades of meaning, beauty, and glory that come to us by illumination. Electricity is basically the same as it has been from the beginning. Man's knowledge of it has increased with the centuries. The uses of electricity multiply every decade. The truth of the Bible is a constant, while man's knowledge and use of the Scriptures could be called a variable. By research and study, facts about and in the Bible may be discovered, collected, and organized; but spiritual truth must come from the interpretation and illumination of those facts by the Holy Spirit. "For what human being can understand a man's thoughts except a man's own spirit within

him? Just so no one understands the thoughts of God but the spirit of God." 1 Cor. 2:11, 12 (Moffatt).

We do not need church councils nor a pope to give us the truth of the Bible, or to be the authoritative interpreters of its meaning. "But you have been anointed by the Holy One. You all know the truth; I do not write to you because you do not know it, but because you do know it and because no lie can come from the truth." 1 John 2:20, 21 (Moffatt). "I write you this with reference to those who are trying to mislead you. You still retain in your heart the anointing with the Spirit that you received from Him, and you do not need to have anyone teach you. But just as that anointing of His teaches you about everything, and is true and no falsehood, keep in union with Him just as it has taught you to do." 1 John 2:27 (Moffatt).

The authority of the Scriptures is neither arbitrary nor artificial, but inherent, issuing from their nature, intrinsic worth, basic realities, reliability, truth and divine disclosure.

## 2. *The Bible in Public Worship.*

The use of the Scriptures in public worship began early in the organized worship of Israel. It was a vital part of temple worship. Its use was prevalent in the synagogues at the time of Jesus. Choice selections from the Law, Prophets, and Psalms, were predominant in the worship service. For stately dignity, moving reverence, and wholesome instruction, nothing is quite as effective as the proper use of the Scripture.

Baptists have been rather informal and irregular in the use of the Scriptures in public worship. There are rare and commendable exceptions. There is nothing incompatible with the genius of our faith, in using well-planned, choice selections of Scriptures in our worship. In fact, our conviction that the Bible should be the only source and rule for the faith and practice of Christians makes it imperative that we have a large place for the Scriptures in our worship.

There is no law against the use of the Scriptures being orderly, well-planned and effectively presented. This should be as well done as the sermon. In fact, an annual plan with allowance for reasonable and appropriate adjustment would not be amiss. The immediate need and the larger purpose should be included in our program.

The guidance of the Bible in preaching is profoundly needed. Expository preaching will make a great Christian constituency. The use of the Bible in preaching will give variety and depth and will insure sanity and safety.

## 3. *The Bible in the School.*

The use of the Bible in public schools in countries where we have separation of church and state presents a very difficult problem. However, it is a problem that must be faced and solved. There is no general plan or program. In fact, there is no well-defined, generally accepted, idea.

We have a variety of situations. In some schools, the use of the Bible is forbidden altogether. In others, the teachers are given the free exercise of their discretion. In a number of schools certain great passages that are accepted by all creeds and have a strong ethical emphasis are read. In still other schools, the Bible is taught along with other literature as literature. There is a movement to establish Bible chairs easily accessible to the schools in which the students may elect to take Bible courses for credit.

There was a time when the public schools had almost a perfect record as to crime. Some of the early advocates of our free public

school system saw the school house replacing the jail. When the Bible was freely used and great moral lessons were emphasized, we could point with pride to the fine citizens produced by our schools without being embarrassed by a host of exceptions. Today the educated and sophisticated are swelling the ranks of our smarter criminals. The serious use of the Bible has almost disappeared, and a new theory of education is in vogue.

There are a number of suggestions that may offer a partial solution. Certain great passages full of moral and ethical content that would be most acceptable to all creeds could be read without comment and with great profit to public assemblies. The Lord's Prayer and First Corinthians Thirteen are examples. Agnostics and atheists with scruples against it could be excused. In cases where the whole school is friendly to the Christian point of view, a non-sectarian use of the Bible could be given a still larger range. Wherever feasible, Bible chairs should be established near the public school providing standard courses to be chosen by the students for elective credit.

If we are going to be literal, technical, meticulous about the question, then there is nothing to do but to let our schools become more and more pagan. In this atmosphere we not only have ignorance of and indifference toward, but a growing cynicism against the Bible. The far-fetched possibilities of evils through the use of the Bible suggested by some are far outweighed by the actual evils so manifestly resulting from the absence of the Bible in our public schools. In any case the use of the Bible in public schools must be on the voluntary basis.

#### 4. *The Bible in Family Life.*

The Jewish mother is perhaps the most effective teacher of children the world has produced. The integrity of such a tiny minority in such an alien environment over such a long period and under such a variety of circumstances is sufficient proof. The key and the clue which, in a measure, explains this secret is to be found in Deuteronomy, sixth chapter. The judicious use of the Word of God in the home has been one of Jehovah's most telling instruments for good.

The Biblical conception of the home is the most exalted. The home is to reflect in miniature all the desirable elements of a full-orbed social order. Divine claims, relationships and realities are to be mirrored here. Reverence for the sacred, respect for authority and the rights of others are to be portrayed. Discipline and cooperation for common ends and high purposes are to be fostered. Polytheism and polygamy are to be eliminated. A monotheistic faith and a monogamous marriage are to be yokefellows in the realization of a high destiny and the sweetest domestic felicity. The significant and central place of the child is to be emphasized.

It is most encouraging to note that recent trends in scientific circles have given a new atmosphere for faith in the Bible. Not only are the accuracy and authenticity of our Scriptures given a special boost, but the ideals and insights of the Bible have been given a new standing. Take for instance the Bible conception of the purity and monogamous nature of the family. Dr. Norborg, Lecturer in Philosophy, University of Minnesota, makes this significant statement: "Psychology is by this time able to recognize to some extent the healthy reactions and expressions of the instinct-forces of self, sex, and social instincts. It knows that the personality-ideal of healthy-mindedness includes a natural and unstrained harmony and balance between self-assertion and social life; it knows (perhaps with the exception of dogmatic Freudians) that the sex instinct reaches its most perfect

expression in a monogamy lived ethically, mutually, and in free self-mastery."

Here is a pragmatic test which has always worked to that extent it has been given a chance. "If only they had always a mind like this, to reverence me and obey all my order, so that things might always go well with them and with their children!" (Deuteronomy 5:29.)

A few years ago one of our missionaries told me a unique experience. A brilliant Chinese, who was in his early thirties, came to the services being conducted by the missionary. He asked for a New Testament and was given one. He came back to confess Christ and bring a most stirring testimony. This is, in substance, what he said:

"I took the New Testament home with me. I sat down on the floor and read it through before I did anything else. I have read the great writings of Confucius. I wanted to satisfy my hungry heart here. I knocked at the door, but no answer came, for Confucius was dead. I read the passages of Buddhism, seeking that for which my soul so profoundly longed. I knocked at the door of Buddha, but no answer came, for Buddha was dead. I read the Koran; my soul longed to find peace here. I knocked at the door, but no answer came, for Mohammed was dead. I read the writings of the greatest sages, patriots, and religious leaders of the past. I knocked, but no answer came. While reading this New Testament, I found that it claimed its author to be alive. I knocked at the door. I found the living Christ. He came into my soul. Here my hungry heart found peace, the peace for which it had longed."

There are two great differences between our sacred Scriptures and the teachings of others. In all others we find a search for God, but no satisfactory realization. The authors of these sacred writings are dead, and there is no vital contact with those on earth. Our Bible reveals to us God's search for us and describes a redemptive realization. The author of our Bible is alive and accessible.



## THE NEW TESTAMENT DOCTRINE OF THE CHURCH.

[Address by PRESIDENT JOHN R. SAMPEY, D.D., LL.D., Louisville, Kentucky.]

Jesus spoke frequently of the kingdom of heaven or the kingdom of God. He taught his disciples to pray "Thy kingdom come. Thy will be done in earth, as it is in heaven." The Son of God came to do the Father's will. It was his daily food to do the will of him that sent him. He could join the ancient psalmist in saying, "I delight to do thy will, O God."

Twice only in the Gospels does Jesus refer to the church. After Peter's great confession our Lord exclaims, "On this rock I will build my church." Christ's church is built on a firm foundation and will abide victorious in spite of foes (Matthew 16:18). The reference here is not to a congregation, or to a group of congregations, but to Christ's Spiritual Church composed of all true believers. Christ is the head of his general church, but it has no external organizations on earth.

In Matthew 18:17 Jesus speaks of a local congregation of his followers to which appeal can be made in settling personal differences between two believers. The local church is the court of final appeal in reconciling estranged Christians.

As soon as six men gathered about Jesus as disciples and helpers in his public ministry, we have the beginning of Christ's church. These men baptized those who believed on Jesus. Presently our Lord chose twelve whom he called Apostles, to be with him as permanent helpers. Later he chose seventy and sent them forth to preach and to heal. Soon in different parts of Palestine there were groups of followers of Jesus, but, so far as our knowledge goes, without any definite organization. Jesus was to all these disciples both Lord and Master. The King moved among his subjects, but apart from the Twelve there were no officers and no definite organization. We hear of no local churches, unless Matthew 18:17 be evidence that an assembly of Christ's followers toward the close of his ministry had come to be called an *ecclesia*, or church. Even after our Lord's resurrection and ascension we wait some time in the story of the rapid multiplication of baptized believers before the inspired historian refers to them by the term "church." Not until the events connected with the death of Ananias and Sapphira does the word "church" appear in The Acts (5:11). And yet no student of the Christian movement could deny to the followers of Jesus on the day of Pentecost the right to be called a church. Who could deny to the group of a hundred and twenty followers of Jesus in the upper room prior to Pentecost the right to call themselves a church? Immediately after Pentecost the great company of believers in Jerusalem observed faithfully the two ordinances of Christ's church. Led by the Apostles, they won converts, worshipped together, gave alms to needy believers, and discharged all the functions of an *ecclesia*. This multitude of believers under the leadership of the Holy Spirit was already functioning as the Mother Church of Christendom. As needs arose, new officers would be chosen to take care of a situation. The Apostles recognized the principle of the equal rights of all believers in the life of the church. They appointed the Seven to care for the poor widows, on the recommendation of the entire multitude. The Apostles ordained the men whom the whole church had elected. Already the number of men in the church in Jerusalem had risen to five thousand. They were all Jews, no Gentile having as yet been admitted to the church.

After the stoning of Stephen a great persecution arose "against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles" (Acts 8:1). After the conversion of Saul the arch-persecutor, the historian writes, "so the church throughout all Judaea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was edified" (Acts 9:31). This passage is almost the only Scripture cited to prove that the word "church" could be applied to all the believers in a province or district. The proof is far from adequate.

It is highly probable that all the believers were enrolled in the mother church in Jerusalem. It was this church which had been scattered throughout Judaea and Samaria. Some of them later had gone farther north into Galilee; but they were still members of the Jerusalem church. It was shortly after this that the scattered believers were organized into many churches, so that Paul could speak of them as the "churches of Judaea" (Galatians 1:22). The Jerusalem church thus became the mother of many local churches.

At no time do we read of the Church of Galatia, the Church of Asia, the Church of Judaea, but of "the churches of Galatia," "the seven churches that are in Asia," "the churches of Judaea." Throughout the New Testament era there is no hint of a provincial church, a national church, or a universal visible church. There is no hint of a diocesan bishop, and the only priesthood known in the first Christian century was the universal priesthood of all believers, with the one great High Priest whose ministry of intercession is so eloquently set out in the Epistle to the Hebrews.

The Greek word *ecclesia* is found in the New Testament one hundred and fourteen times. In three verses the reference is to the regular assembly of the city of Ephesus (Acts 20:32, 39, 41). In two passages the word is used of the congregation of Israel (Acts 7:38; Hebrews 2:12). In ninety-three places without question the word *ecclesia* denotes a local congregation of Christ's followers. From Matthew to the Revelation this is the usual meaning of the word "church." In modern ecclesiastical terminology we hear much of the parish or congregation and little of the local church.

In thirteen passages the word *ecclesia* seems to be used figuratively to include all true believers, and not merely the sum total of all the individual congregations throughout the world. The most highly figurative and the most difficult of interpretation of all the passages is Matthew 16:18. Who can be sure that he fully understands the saying, "Thou art Peter (*Petros*) and upon this rock (*petra*) I will build my church?" If one thinks he fully understands the significance of this play on words, what is meant by the added words, "and the gates of Hades shall not prevail against it?" And did our Lord mean to give to Peter alone the keys of the Kingdom of heaven? Is the Romish assumption the true interpretation?

Before we accept the infallibility of Peter and his imagined successors let us read our Lord's sharp rebuke of Peter in the immediately succeeding paragraph, "Get thee behind me, Satan; thou art a stumbling-block unto me" (Matthew 16:23).

If there is room for difference of opinion as to the real meaning of practically every separate affirmation in Matthew 16:18, the first recorded use of the word "church" in the Gospels, there can be little room for doubt as to the meaning of the word in Matthew 18:17, the second use of the word in the teaching of Jesus. Here the church is manifestly a local congregation of Christ's followers, whether large or small. To this church is given the keys of the Kingdom of heaven.

Whatever they bind on earth shall be bound in heaven. If two believers unite in a petition, the heavenly Father will grant it. In the midst of every group of Christ's followers assembled together, there stands the Saviour himself. What a glory attends upon the united deliberations and worship of even the smallest congregation of Christ's followers! Little church on the mountain side, or on the plains, go on with your worship and your corrective discipline, for Christ Jesus meets with you, and the heavenly Father will grant your requests.

But to return to the twelve remaining passages which seem to be used figuratively of the totality of the true followers of Jesus. Nine times in Ephesians (1:22, 3:10, 21; 5:23, 24, 25, 27, 29, 32), and twice in Colossians (1:18, 24) and once in Hebrews (12:23) the word *ecclesia* is best understood figuratively of all who are spiritually united to Christ as his body. This figurative congregation may even include persons in two worlds, as in "the general assembly and church of the first-born who are enrolled in heaven" (Hebrews 12:23).

Of the three passages which some interpret as referring to a general church, we have already shown that Acts 8:1 gives the clue to the meaning of Acts 9:31. The reference is to the scattered members of the church that was in Jerusalem. In I Corinthians 12:28 we read, "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers," etc. All these offices and gifts were found in the Jerusalem church, and in every other congregation throughout the world these officers would receive recognition. There is no evidence of any organization of the churches into any general visible church in the New Testament era.

In I Timothy 3:15, after describing the qualifications of bishops and deacons, the bishop or overseer being a man whose business it is to take care of the church of God, Paul says that he has written thus, that Timothy may "know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." The reference is not to a church house. Every true *ecclesia* or congregation of believers is a firm support for the truth.

Of one hundred and nine passages in which *ecclesia* refers to Christ's church, ninety-six seem to point to local churches or congregations and thirteen to a figurative use of the word as including all true believers.

The regular officers of the churches by A. D. 60 or earlier were bishops, or elders, and deacons. The bishops or presbyters were also to be shepherds of the flock (pastors). There were also teachers. There is no hint as yet of "the historic episcopate." There seems to have been a plurality of elders in the New Testament churches, rather than one pastor at the head of the church, as in the great majority of our modern Baptist churches. As long as we Baptists maintain democracy in our church polity, making the pastor subject to the discipline of his church, it will still be possible to curb the ambition of the one overseer, if he tries to lord it over God's heritage.

Baptism and the Lord's Supper had a rich meaning in the life of the New Testament churches. These ordinances were observed in the manner in which the Lord Jesus instituted them. In baptism the believer confessed his faith in the burial and resurrection of his Lord, and his own purpose to lead a new life. Baptism was a symbol of the washing away of sins. Only believers were baptized. Infant baptism was introduced after the heresy of baptismal regeneration grew up.

The Lord's Supper was a memorial feast, a communion of the body and the blood of Christ. The word "sacrament" does not occur in the Bible. Baptists never refer to the ordinances of baptism and

the Lord's Supper as sacraments, unless they have been associating too intimately with Christians who place tradition on a level with the Scriptures.

Under the leadership of Paul and others the New Testament churches cultivated the love of the brotherhood. Hospitality to missionaries and other Christians was earnestly taught and widely practiced. Letters of commendation were given and received. A believer with proper credentials could travel widely and be hospitably entertained in Christian homes. It meant much to be in good standing in a church of Christ in New Testament times.

The "rulers" in the churches were really "leaders" (Hebrews 13:7, 17). No officer had the right to lord it over God's people. Even the Apostles seldom asserted their authority. They ruled by love and entreaty.

The independent but cooperative churches of the first century of Christian history carried the Gospel to all parts of the Roman Empire. They needed no union with the State to make their message effective. Persecution could not stop them. They went everywhere preaching the Word. Their lives were a constant rebuke to the morals of a pagan civilization. They were indeed the salt of the earth and the light of the world.

## THE CHURCH AS A FIELD.

[Address by DR. DAVID J. EVANS, Pasadena, California.]

A field is usually distinguished by its boundary lines. These may be indicated by means of stone walls, hedges, fences or merely imaginary lines. But, after all, our interest lies more in what the field produces than in the way it is physically set apart from other fields, which is only another way of saying—"by their fruits ye shall know them."

The pragmatic evaluation of soils is no novelty in Christian thinking. The sower went forth scattering the grain without discrimination upon the trampled pathway, the shallow spots, the thorny patches, and the good ground. The harvest of a hundred-fold, or sixty, or thirty, disclosed without further soil-analysis the production capacity of the field.

The Church must submit itself to the pragmatic test. Its claims of divine origin, historical continuity, and all the defensive utterances concerning its apostolic mold and structural form must be justified by what it produces in human character and what it contributes to human society. It must supplement its profession of "Lord, Lord," by creative obedience in the ethical and spiritual realms. The New Testament contains no theory of the divine origin of Christianity and the church which does not end in the transformation of life by means of a radical renewal of the human mind. Origin and purpose, form and function are so closely inter-related that one can be deduced from the other. "I will show thee my faith by my works" said an early Christian pragmatist, and whether it irritates us or not, the church has no other way of demonstrating its faith.

The ethical revolution which swept through small groups of Christians within the Roman Empire during the first and second centuries remains one of the most significant events of history. One needs only to keep in mind the dark background of the moral exhaustion of the Graeco-Roman civilization to realize anew the regenerating results of the Christian movement. New faith in a redeeming God, new fellowship in a community of love, new freedom through intervening grace, and a new hope in a perfect salvation ready to be "revealed in the last times" lifted multitudes into assurance and joy. The old disintegrating



futilities had passed away and a new competence for ethical and spiritual striving had been bestowed upon men. The fields were white unto the harvest and the harvest was abundant.

Under what conditions of spiritual husbandry may we hope for similar results? Can we assume that without intellectual and spiritual travail we shall be able to duplicate the earlier and later victories of Christianity? It is sometimes taken for granted that the field remains the same, that methods of cultivation do not change, that the seed abides unalterable, and that we need only to multiply the number and to increase the diligence and skill of the sowers. This is simple and plausible—too simple and too plausible! Under the guise of loyalty, such a formula ignores the convulsive ferment out of which issued the primary Christian convictions. Our complacent and ruminating placidity may readily disregard the mental anguish and travail of spirit that gave birth to and embodied in life the fundamental conceptions of Christianity. We are the beneficiaries of a storm-born religion of salvation. History does not encourage us to assume that the future victories of our religion will be won apart from the rugged symbol under which it was begotten. The Church as a field must produce and reproduce the ideas and attitudes which are indissolubly linked with Jesus and His cross. That cannot be done without travail of mind and spirit, but done it must be, if the Church is to function creatively in contemporary society.

It is possible to conclude that the Church has always functioned effectively in this respect because in its creeds and ritual, in its theology and confession, the name of Jesus Christ has always been exalted. This is the way we emphasize our orthodoxy. But in all this there is no cross to bear. All thinking is done and we need accent only what stands written. The Apostles' Creed and the Athanasian formula, the shorter catechism and the Westminster confession have uttered it, have underscored it, have contended for it, and we need only continue until every knee shall bend and every tongue confess. But in this solemn and awful day when the lands of Wicliff and Wesley, of Bernard and Calvin, of St. Francis and St. Catherine, of Meister Eckhardt and Luther, are arming for another Armageddon, has the Church no other than the familiar theological approach to the Savior of the world? Have we not long enough deceived ourselves with our own vocabulary? The temptation to attempt the intellectual mastery of metaphysical ultimates has been too much for us, and though the satisfactions have been meagre, we have too generally substituted the fruits of intellectual understanding for the richer results of moral and spiritual endeavor. To apprehend Jesus metaphysically is an absorbing dialectical exercise, but to know and approve and embody His simplicity, His purity, His gentleness, His faith, love, courage, patience and steadfastness, is more than knowledge,—it is life, life through Him and under the power of God. The Church as a field must through every agency of education, evangelism and worship, re-emphasize this moral approach to the appreciation and knowledge of Jesus in order to revitalize and enrich the roots of Christian life and character.

Faith in the Christian God must also partake of this fundamental quality. The shifting center of our cultural life will always compel us to readjust our mental concepts. Discovery of new facts, contemplations of new dimensions, analysis of continuing processes will always prohibit the intellectual life of the race from resting and rusting at some fancied journey's end. We shall always strike camp and set off for the far horizons in quest of new continents of truth. The house in which we tarry for a little while is one of a thousand doors, all of which open upon the most luring of prospects—and the Christian religion bars none of them. Sciences, however, do sometimes mount to

the head, and in our intoxication we often presume that the mastery of an order of facts is a sufficient end in itself. But when we "sober up" we have to face a question of the gravest import,—how can we live in a world where knowledge of things and their relations outstrips our power to control? Civilization has never witnessed the degree and extent of factual knowledge which we today accept as commonplace, neither has it ever been in such dire peril of losing its own soul. We do well to glory in the fact that the Church, that is the Protestant Church, places no obstacles in the path of advancing knowledge, but that is at best a negative attitude. The Church must find a way to release moral forces of control, creative ideals of human society, insights of evaluation in the realm of personality, and devote itself with passion to exalt the righteousness and love of God whose grace and judgment constantly fall upon the moral achievements and moral failures of men. The embodiment of humility, reverence, dependence, faith, obedience and love in human life awaits the restored supremacy of a penitent Church, a Church whose present humiliation should lead to contemporary experiences of the living God.

To miss in our universe the presence of the "High and Holy One that inhabiteth eternity" is the prelude to a shabby estimate of man. A respectful anthropology is the lineal descendant of a reverent Theology. The intimate fellowship of Jesus with God can never be divorced from His tender regard for man. There was for Jesus no institution however sacred, no tradition however holy, that did not derive their significance from their capacity to serve the higher interests of man. Love for God and man constituted for Him the perfect bond of Religion and Ethics. He challenged men to be satisfied with nothing less than likeness to the heavenly Father as the goal of ethical and spiritual endeavor. There was no profit in gaining the whole world at the price of a life. Man was the object of God's constant solicitude. He could neither stray into the far country nor slink lamely home without kindling the divine pity. The Church must cultivate this fragrant plant. The economic and political institutions of our time do not consider that they are made for man. The fate of human personality is ever a minor question. Totalitarianism challenges the value of a human being as no system in history has ever done. Man is being disciplined to live "by bread alone," and only the devil could prescribe the diet. Any church of God is *ipso facto* the church of man. Is there anywhere within the entire range of our ecclesiastical organizations a group that can consistently proclaim that it has made a synthesis of the worship of God and the service of man as man? When Jesus taught us to pray that the will of God should be done on earth as it is done in heaven, did he mean anything less than that his disciples should live as they prayed for the complete fulfillment of the Divine desire? When He halted the gift at the altar until the offended brother had been reconciled, did He not attach as a prerequisite for true worship the utmost that man can do for man? It is the business of the Church to cultivate the prefix and the prayer!

The gist of this brief address is to the effect that the "Church as a field" has before it the magnificent ideal of growing up "into him who is the head—even Christ." No holier aim could claim the endeavor of the Church nor challenge the consecration of the ministry. It is to this end that "He Himself appointed some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, in order fully to equip His people for the work of serving—for the building up of Christ's body—till we all of us arrive at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ." The realistic embodiment in personal and group life of the fundamental attitudes of Jesus Christ is the salvation of the Church and of the world. More essential than any agreement upon a formula for union or cooperation, more

vital than any ecclesiastical concord which compromise could devise, more detached from the complicated entanglements of dogmatic interpretations, more basic for the thinking and devotion of contemporary saints, this quest publishes its appeal here and now to all the spiritually adventurous. "If any man would come after me, let him deny himself, and take up his cross, and follow me."

## THE CHURCH AS A FORCE.

[Address by MR. HARRY L. TAYLOR, Past-President, British Baptist Union, Bristol, England.]

It will be obvious that in the fifteen minutes allotted to me it is impossible to do more than touch the fringe of the subject, and I am only too conscious of the scrappiness and inadequacy of this paper.

To speak to the ordinary man today concerning the Church as a force is to invite questions as to the evidence for this. He will point to world conditions and ask why the Church with her centuries of experience and opportunity, and her world-wide organizations, has allowed things to come to their present state. He will wish to know what is being done by the Church to counteract the materialistic tendencies of our times and to bring about conditions which in the words of King George's Empire-day broadcast "foster the spiritual dignity of man." And he has full right to ask such questions.

But that is not to say that the Church has not been an effective force for righteousness in the earth. However much we deplore its present apparent weakness let us at least do it justice. We shall find that if there are some things which may be urged against the Church there is also a tremendous amount to be said for it. We admit its failures, but even so there is no need for us to hang our heads in ignominy and shame. For whatever it may seem to be today it is certainly true that the Church *has* been a force and has stamped its influence indelibly upon the history of the past in almost every land. It has seen the rise and fall of rulers and empires. Great movements have influenced the lives of men for a time and then have passed, sometimes "unwept, unhonoured and unsung." But the Church remains. It has been flattered at times, sometimes exploited, often despised and persecuted. Yet it has never surrendered. Our Lord's words have been literally fulfilled and the gates of Hell have not prevailed against it. It has had its great days of power and success and its periods of weakness and shame. But it has been reborn continually through a fresh incoming of the Holy Spirit and has met every challenge of the ages with renewed zeal and power! It is impossible to recite its triumphs without feeling a deep thrill of joy and even of pride. Life today with all its problems and difficulties would be immeasurably harder and far more tragic but for what the Church has been and what it has accomplished in the past.

Wherever the Gospel has been preached there has always been evidence of cleansed and uplifted lives. Men and women have found new meaning and purpose in life, have gained strength to meet all occasions and courage to live in the spirit of Jesus Christ in the face of almost overwhelming odds. A new spirit of brotherhood and service has been created and men have found their highest joy in seeking to serve their fellows in the best interests of the community. Out of these changed lives and this spirit of service there has developed a new social and moral environment for all men.

Think of some of the things that have been accomplished when the Church has been an effective witness to its Lord. Slavery has been overthrown, human freedom has been safeguarded and a new respect created for the rights of the individual. The world-wide dis-



satisfaction with present conditions and the opposition to the attempts to circumscribe human freedom are themselves testimonials to this. Cannibalism has ceased, child life has become sacred and the home has been sanctified. To the influence of the Church is due the many hospitals, asylums, orphanages and other charitable institutions which are a feature of all civilised lands. It has also secured the restriction of the opium and drug traffic in many lands and has been the basic influence of much social and temperance legislation. In industry it has helped to bring about a cessation of child labour as well as better working hours and conditions.

Dr. John Clifford in his old age was asked how he knew that the world was progressing towards the Kingdom of God. His answer was that when he was a lad children of under ten years of age were allowed to work underground in mines, but when he gave his answer such things were absolutely impossible. That and many another piece of social progress is due to the power of the influence of the Christian Church.

Take the Church out of life with all that it stands for and all that has been accomplished by its influence and what is there remaining that is really worth while? Which of us would care to live in such a world except to try and redeem it? Bad as our world is it would be infinitely worse but for the presence and influence of the Christian Church. The Church stands alone as the true salt of the earth, saving it from disintegration and that final chaos into which it would otherwise inevitably fall.

We should remember also and with great thankfulness, that whatever may be the conditions of church life and work in Europe and America it is at least true that the Church in the non-Christian lands of the East and South is a remarkably living force. That may be because the Church in these lands is more essentially loyal to first principles and less concerned about material matters. The Church in the mission field is obeying with marvellous success her Lord's command to "make disciples." Our British Baptist Missionary Society goes forward today with greater effectiveness than at any time during its 147 years' history. The number of baptisms last year was 50% greater than 4 years ago, and the total has never been previously approached. At the same time the number of candidates waiting baptism is almost more than can be dealt with by our workers. There are no mass movements to account for this. It is the result of a continuous and faithful attempt to preach the Gospel and to make disciples, and it is effective in our fields in India, China and Africa. And our Society is not alone in this in the mission field; it is almost a common experience there.

Why, then, are these results not found in our own lands? Human needs are in essence the same everywhere. The Gospel is adequate whether in Asia, America or Europe. It is still the power of God unto salvation to *everyone* who believeth. What is wrong then that we make so little progress in the civilised lands and why is it that, much as the Church has accomplished in the past, it does in some respects seem ineffective today?

Yet the Church was never more energetic. Every section has its multiplicity of organizations; its regular assemblies where every detail of its work is fully discussed, and where plans are constantly made for development—and progress.

As a business-man I know that it is possible to organize industry to such an extent that vitality is lost and progress ceases. Organization can easily be regarded as even more important than the product of the industry concerned, and when that happens business declension soon follows. Graphs may be useful, but they do not always stave off bankruptcy.



I wonder if we are making a mistake of this kind in the Christian Church today. On every hand one hears of increasing organization. New societies and Councils are continually brought into being whose object is to organize or re-organize the different branches of the Church for various purposes. Many of these purposes are undoubtedly good, but may it not be possible that some of them are being achieved at the cost of the real purpose for which the Church was founded? It is well to remind ourselves that the good is always the enemy of the best, and to recall that our Lord refused to be turned aside from the essential simplicity of His mission to men. His commands to His disciples, and through them to His Church, were "Go ye into all the world and preach the Gospel to every creature" and "Go ye and make disciples of all nations." The Church is busy enough today, but is it really busy about these things? It is constantly making efforts to do a great variety of things, to knit the various sections of the Church more closely together, to weld them into an organic unity, to deal with social and political problems, to keep Governments on right lines, to tell nations and even humanity itself what should be done regarding this matter or that. It spends much time and energy in raising and spending money and has a whole army of officials whose task it is to keep the machinery in motion. It has indeed become a wonderfully organized body, and is in constant movement, but is it achieving the things that are really worth while?

I believe the Church would ensure greater results and have more real influence in the lives of men if it lessened its efforts to shape and determine social and political thought and activities and concentrated more on the essence of its original purpose. I recall the story of the disciples recorded in the beginning of the Acts of the Apostles. They were greatly concerned about the restoration of the Kingdom to Israel. This to them was both important and urgent and in their judgment would prove the solution of many vital problems. Our Lord quietly puts this on one side. It was not the vital thing they thought it to be. What *was* important was that they should receive power to be "*His witnesses*" and that not only in their own land but "unto the uttermost parts of the earth."

The early Christian Church came into being as a result of such simple witnessing and with marvellous results both in individual lives and through the influence of those lives even in the social and moral structure of the Roman Empire itself.

May not the real effectiveness of the Christian Church today be found through similar methods? May it not have become imperative for us first to tarry in prayer and supplication until we are again endued with the power of the Holy Spirit? We may find then that what is really necessary is not more effective organization but more whole-hearted consecration of the individual Church member. The really important thing may be that he should give himself more continuously to simple witnessing to the power of Christ to redeem men and to re-create human life through a redeemed humanity. And in my judgment it is primarily in that way that a worth-while new world will come into being. This may mean that the Church must be less assertive about some things, but it may be more effective as a result. It may be less dogmatic about the externals of life, but far more victorious in the realm of the spirit.

Perhaps the first essential for renewed progress is just that realization of the responsibility of the individual Church member. I do not think we Baptists have made entrance into the Church too easy, but it may be that we have not always made the obligations and responsibilities of membership clear to our people. As a result many of them seem to rely upon organizations as the propagating force of the Church and in so doing have lost both the privilege and joy of personal service.

We may be needing today a mission to Church members rather than to those outside. For the moment "teaching" may be more important than "preaching." Every new convert in the mission fields is taught that he is to be an ambassador for Christ to his fellows. It is to the acceptance of this fact that the wonderful success to which I have already referred is due.

How many of the members of the home churches can say they have *ever* introduced someone to their Lord? How many are seeking to do this? How many have even understood that they were called on to do so? Yet think of what the Church might be in the world today if even half its members were possessed by the evangelistic spirit. The large majority of our fellow men and women rarely attend a Christian service. Their contacts with the Christian faith are made mostly through the people they know and with whom they have dealings in daily life. They are shy of the organized Church and do not really understand it, but are often interested in Jesus and know a true Christian when they meet him. And some—as I know from experience—are more than interested. They are seeking something or someone to satisfy deep yearnings which constantly spring up within them and which somehow do not find satisfaction in temporal and material things. Such people are often only too ready to respond to a gracious, direct approach.

If, therefore, the Church is to be an effective force in the world today, is not the primary need that of training and inspiring members of the Church to undertake this task of witnessing personally to Christ and to His power to redeem? And will it be not only the more effective way but also the more rapid way of establishing the Kingdom of God on earth?

At the recent Assembly of the Presbyterian Church of Scotland the closing address by the Moderator emphasised the urgent necessity for this concentration on the winning of the individual. I am so glad to find myself in such distinguished company that I want to quote his words:—

"What, then, should be the reply of the Church to those dangers that were so ominous abroad and were becoming so insidious at home?

"Fathers and brethren, it must be a new evangelisation, a glorious enterprise by which Jesus Christ shall win first the individual and then the society in which he has his being.

"The rebirth of mankind should be our watchword, and in the rebirth of men and women we shall see the rebirth of our civilisation.

"You and I, who are ordained ministers of the Holy Catholic Church of Jesus Christ should in these days of political peril and pagan persuasion make a heroic resolution that we shall henceforth strive with all our powers for the conversion of our fellow-men to the Christ of God."

The Moderator was speaking mostly to ministers hence the form of his last sentence. My only difference with him—and it is probably not a real difference because I feel sure he would agree—would be that this task is not one for ministers only, but it is one in which every member of the Church can and ought to share.

The point I want to emphasise as I close is that whilst any method is worth trying which enables us to introduce Jesus Christ to men as their Saviour and Lord, I believe that the personal appeal has still the most value and we need to recall our people to that. In every possible way open to us—and there are many—let us proclaim Him as the one Lord of life and the one Saviour of men. Let us, however, as mem-

bers of the Church concentrate first upon winning the individual man and woman. As we do this I think we shall realize again that the Church is not only a mighty force, but that it remains the only real and effective force for righteousness and peace in the earth.

## THE CHURCH AS A FELLOWSHIP: THE "COMMUNION OF SAINTS."

[Address by PREDIGER F. ROCKSCHIES, Berlin, Germany.]

It is an established truth that Jesus Christ wills the fellowship and communion of all His members in the Church. Only in it is He represented in word and deed. The Church can only guard His Word, administer the Lord's Supper and Baptism within the Christian fellowship, until Christ comes back. The Church is, therefore, the communion of the Saints in Christ Jesus.

It is only in the fellowship of the Church that we come face to face with the living Christ. As the Head He cannot separate Himself from His body. Only in the fellowship may we truly experience His sermon on the mount, contemplate God and be comforted by Him. Only in the fellowship of believers the new man in Christ can grow. We also confess: "I believe in the Holy Spirit, a holy catholic Church, the communion of saints."

He who would only live for himself and speculate only upon the salvation of his own ego, becomes the idolatrous servant of his own subjectivism. The Church is the body of Christ, and it is the Church that counts in our fellowship.

Every fellowship lives only as long as sacrificial love dwells within it, a love that will sacrifice in love for others, a love that is faithful unto death. The law says: "To every one his own." Love says: "To every one thy own." Christians are all of them saviours and helpers in the fellowship and through the fellowship. He who experiences Christ in the Church and serves the fellowship of the saints as a Christian, can see all tears dried, all wounds healed, all springs flowing, all stars shining; to him the heavens are opened. That man rejoices in the Lord alway and he sings with a heart glowing with love: "What an election, that God has by His grace chosen me for the covenant of His people, and chosen me unto sonship." The fellowship in the Church is, however, seriously endangered by sin. Nowhere can we find complete immunity from sin, not even in the holiest fellowship. Even the angels in heaven fell, the first man fell in paradise and Judas in the fellowship of Jesus' disciples. Therefore, let us be on our guard and sober even in the fellowship of the Church.

I name now these three rules that apply to fellowship:

Do not think anything that all folk may not know;

Speak about nothing that all people should not hear;

Do nothing that all people may not see.

"In essentials unity, in doubtful matters freedom, in everything let love prevail." (Augustine.)

I should now like to show and wherever possible illustrate by words from Holy Writ what the Church as the communion of Saints is according to the letter of Paul to the Philippians.

1. *In the Church we have fellowship in the Gospel (Phil. 1:5).*

The Gospel is Christ in the Word. He is the Word. All things have been made by Him. "The word became flesh and dwelt amongst us and we beheld His glory." Out of His fulness have we all received and grace for grace. (John 1.) Christ is the content of the Gospel. And we have fellowship in this Gospel.

2. *In the Church we have fellowship in the Spirit (Phil. 2:1).*

In the fellowship in the upper room the first Christians were filled with the Holy Spirit and they spake the Word with new tongues, as the Spirit gave them utterance. (Acts 2:1-13.) That is the Spirit of new understanding, of a new proclamation and of a new deed. That is the Holy Spirit who builds for Himself a holy body within the Church, a house of God in the Spirit. "If there is now among you fellowship of the Spirit, fulfill ye my joy, that ye be of one mind and love one another."

3. *In the Church we have a fellowship of Suffering (Phil. 2:5-1).*

He who belongs to Christ must live with Christ in a fellowship of common destiny. The disciple walks the same path as His Master. Jesus Christ first went down the road; He became poor for our sake. He became like unto us in order that we may become like unto Him. We follow in the footsteps of Jesus from cross to crown. The way to paradise for us, too, leads over Calvary. If one member suffers, then all suffer with him. That is the fellowship of suffering.

4. *In the Church we live in fellowship of example (Phil. 3:15).*

We minister to one another as door openers, road builders, road pointers, road illuminators (pathfinders), as those who represent Christ. We are examples to one another.

5. *In the Church we live in fellowship of Peace (Phil. 4:4-7).*

Peace and joy meet and kiss each other in this fellowship. On all paths there is joy, in all circumstances peace. We are men of joy and men of peace. We dwell in this fellowship as though we were in a castle of peace; inwardly there burns a joy that nothing can destroy, and outwardly we are guarded by the peace of God, that is, we have been taken into custody by that peace which is higher than all understanding. (Phil. 4:13.)

6. *In the Church we live in a fellowship of Power (Phil. 4:13).*

In this fellowship we have fellowship even around the table. We allow our bread to go across the waters, in order that we may find it after many years. What we receive we do not keep merely for ourselves, but also for others. For that we have received authority. "I can do all things through Him who strengtheneth me." I can do all things through this Christ. I can suffer want, I may have plenty; I can be silent, I can speak. I can do all things through Christ in this fellowship. That is omnipotence in Christ. That is the fellowship in the *ecclesia una sancta*. That is the communion of Saints.

## CHURCH MEMBERSHIP IN PRESENT-DAY LIFE.

[Address at the Women's Sectional Meeting by MRS. ALEXANDER DOW, M.A., London, England.]

The very kind welcome which you, Madam, and the other friends have just given me is a great encouragement and is especially valued because you greet me as a representative of the British Baptist Women. The last World Congress which I attended was of Sunday School Workers meeting at Oslo, bringing together members of most Christian denominations. There, as here, the great joy and delight is in the contact with other followers of the Lord Jesus of so many different nations with such a wide range of experiences and qualities uniting so easily in the fellowship which we all feel today. At Oslo I saw a Chinaman and a Japanese sitting next to each other, French women and German women uniting in worship. In these difficult times, when "We see round Thine Ark the angry billows curling," nothing is more reassuring than such gatherings as we hold in your



beautiful city this week. We all appreciate the immense work of preparation carried on by our fellow-Baptists here, and in coming over to you we from Europe are visiting the largest contingent of our Baptist denomination.

I am to speak of our church membership in modern life. I will not speak of the beliefs and experiences which precede joining the church. Let us say simply that the Lord Himself has knocked at the door of a heart and the door has been gladly opened. When we are assured of this we welcome the disciple to baptism and to our membership. It seems that we accept from the Lord an entirely different scale of values from that which is current in the world. Men aim at intellectual achievement, at power, at success, at prestige, at riches, at luxury, at security. None of these things stands first in the Lord's directions, and some of them seem to find no place at all in his thought. Speaking of status He said, "Whosoever will be great among you, let him be your servant. Seek ye first the Kingdom of God and His righteousness."

Each member has a responsibility for the repute of the whole community. If I may illustrate the point, a young English girl went over some years ago to be governess in a German family in a small provincial town. She happened to be very bad at getting up in the morning. The active Germans were opening schools at seven, markets even earlier, shops and banks at eight, and the English girl wanted to make her first appearance of the day at eight-thirty. What was her horror to find that the German community had calmly taken for granted that the whole English nation was quite unable to get up early in the morning! That is the kind of hasty generalisation that is always made. Someone knows one boy from a particular school, one girl from a well-known college, one Baptist minister, perhaps one Baptist church member and hastily comes to conclusions from meeting with the one. We know we are of necessity epistles read by men. Here we are all in a difficulty to reply, because each of us knows individually right well that we are among the unprofitable servants. We have the grand company of St. Paul, who after all his services and sacrifices trembled lest he should be a castaway, and said, "I count not myself to have apprehended." But he went on to say, "I press towards the mark." We personally can take our stand with him, but when it comes to surveying our fellow church members let us take a different tone. You know, and I know, that the Lord has among them his own hands and feet, that they are the salt of the earth, and that even in these strange days the salt has not lost its savour. In a way, the surprise and disgust with which men greet any lapse on the part of church members is in itself a certificate of merit: They do expect integrity from the followers of Christ.

We are a gathering of women this afternoon, and I feel sure that in all parts of the world our women Baptists are standing for the highest views of loving and faithful marriage. A Baptist woman was asked one day for our views about divorce. Her reply was, "I don't think we have any," meaning that we have no divorces. In England I should not think that there has ever been a really disastrous marriage within the fold of the church, both partners being consistent church members. One constantly meets people walking together through life in perfect love and loyal companionship, and each such pair is rendering a great service to our social life today.

The standard of giving for church members is always a high one and demands constant sacrifice from those who have little to spare, and conscientious stewardship by those who have larger resources.

The tax on leisure is also very severe, only enough recreation can be taken to keep up health and strength. The attitude of the church to amusements has changed very much of late. The idea of abstinence, almost of taboo, is passing. Church members now enjoy for instance, theatres and dancing, which were forbidden years ago. But there are tests which they must always put: they must only encourage the perfectly innocent forms of any kind of entertainment or occupation.

Since the War the position of women has progressed very much in the direction of equality with men. Socially and professionally women have little more advance to make. The one citadel to which some are now laying siege is that of the religious ministry. In our own Baptist churches the activities of women have developed without difficulty or friction. The co-operation of women has been welcomed and valued. We have women deacons in a great many of our churches. We have an order of women deaconesses, about ninety at work in Britain, and some of these take complete charge of their mission halls. Our experience of the work of the Sisters in poor districts and in newly built areas makes us hope for the same service to be established in other countries, and we commend this mission to our younger women members. We have only three women ministers in Britain. We shall have more if the Lord sends them. We shall not stand in their way if they have His commission. At the very first Baptist World Congress I remember an admirable address delivered by a lady from one of the Southern States: remembering her I have no doubt that in your communities over here you have women coming forward to use great spiritual gifts. The movement among our women is very gradual, and has made its way simply and naturally without obstruction on the one side or undue pressure on the other. Some time ago I listened to an address from Lord Stamp emphasising the extreme difficulty of religious faith and devout worship in the terrible and menacing world which this generation is called to face. He spoke of the problems of race and nationality, of war and peace, social inequalities, division among the churches, of open rejection of the Christian ethic, of rampant injustice and cruelty. He deplored the resulting loss of faith in education, in democracy, in human freedom and in the immortal souls of men. It is a testing time for us all, and far more terribly so for Christians in countries where there is no longer any justice or freedom or respect for personality. Lord Stamp ended by declaring that still the Lord's power is witnessed the world over by His faithful disciples, and he quoted St. Paul as we all do, "I know in whom I have believed." We have come together to strengthen each other in the faith and to warm our hearts with the sunshine of fellowship.

There is only one miracle related in all four Gospels. It is the feeding of the five thousand with the five loaves and the two fishes. As one of your own poets says, "'Twas springtime when He blessed the bread, 'twas harvest when He brake." We feel ourselves but a small and weak group in the seething world of today. We must place in the hands of the Lord the five loaves and the two fishes and we shall yet find ourselves bringing to this distracted world the Bread of Life.

## THE PRIESTHOOD OF BELIEVERS.

[An Address at the Sectional Meeting for Laymen, by J. N. TENNENT, M.B., B.Sc., Past-President, Baptist Union of Scotland.]

I am not unmindful of the honour of being invited to address this important assembly of Baptist Laymen. I have selected as my

subject "The Priesthood of Believers," a doctrine which Baptists have consistently upheld, and I have done so in the belief that the exigencies of the time demand that we give it more earnest heed.

At the last annual meeting of the Lay Preachers' Federation in England, concern was expressed at the increasing dearth of lay preachers especially among the rising generation. Young men, we are told, are not coming forward to fill the gaps caused by death and retiral. The same reluctance can be seen in Scotland. In the large new housing areas around cities and towns there is clamant need for more active lay witness to the Gospel. The rank and file of a former generation were eager to go into villages and other needy areas in a spirit of evangelistic zeal, but, in these days, we appear more inclined to wait until the Sustentation Fund plays its part in the support of a full-time ministry and the Extension Fund makes a grant towards the provision of an adequate building.

Many reasons may be adduced to explain the position. The increasing apostasy of the age and the low spiritual vitality of the churches are undoubted factors. There is increasing tension of modern life, with a corresponding lack of leisure for preparation. There is also a lack of encouragement on the part of the professional ministry towards many who might be of great value in public witness. This is no doubt due to the modern tendency to make of the ministry a close corporation. The requirements of a minimum stipend and superannuation demand a careful scrutiny of the qualifications of those who enter the ministry, consequently the line of demarcation between "clerical" and "lay" becomes more sharply defined. The churches too are not without responsibility in failing to see that suitable young men are encouraged in their public witness and that opportunities are presented to them to serve in this way. Especially in our large churches we see some of our ministerial brethren, while still giving lip service to the doctrine of "the priesthood of believers," monopolise the priesthood and ministry of their brethren, as if through them alone could the Holy Spirit inspire worship or edify the members of the church. It is to be regretted that so many of our church members are content with such an arrangement, which assuredly means that powers and gifts are becoming atrophied through lack of use.

In these circumstances it seems helpful to ask again "What is meant by 'the priesthood of believers,' and what is its application to the present-day conditions?"

Priests are those who have charge of the religious life of a people and they are to be found in every nation.

The first recorded priest in the sacred scriptures is the king, Melchizedek, the prototype of our Lord Himself. In his priestly capacity, Melchizedek brought forth bread and wine, memorials of sacrifice; he gave Abraham his blessing and received from Abraham one tenth of the spoil.

Later, the head of the house, like Isaac and Jacob, exercised the priestly function. When the Law was proposed, Israel was to be a kingdom of priests, a holy nation, to act as mediator between God and other nations. Sin, however, prevented the fulfilment of this plan; and instead the Israelites required a priesthood of their own to represent them before God. For this purpose God chose one of their tribes and one family in that tribe to be set apart after ceremonial purification. They alone had charge of the sanctuary and could draw near to God. Besides the services of the tabernacle, their duties included the instruction of the people, their sanitary and medical care.

In the time of our Lord, this exclusive form of priesthood had been modified to some extent. Alongside the temple had grown up the synagogue, where the people met for mutual exhortation, reading of scriptures, praise and prayer. A priest might attend, but his part was a subordinate one. Here again, however, another close corporation developed, the Scribes and Pharisees, who from their intellectual or moral pinnacle looked down on the ordinary people.

Since the time of Christ, the story of the Christian church has been one long struggle against sacerdotalism and clericalism. The reformers rejected priestcraft, but instead of substituting for it the priesthood of all believers, introduced ministerialism, which soon reverted to type and became priestcraft under a new guise. So today we have not only priests of paganism, but priests of Christendom—Roman, Greek and Anglican.

What then was the new type of priesthood introduced by Christ? By Christ was instituted a fellowship of divine life which removed those boundaries surrounding the development of the higher life in Old Testament times. By the sacrifice of Himself Christ removed that which separated men from God. There is, therefore, now no longer any need for altar, sacrifice or sacrificing priest. All true believers in Christ have been made kings and priests unto God through the blood of the everlasting covenant. "All those who from every nation have been redeemed unto God by the blood of Christ are now kings and priests unto God." In every case where the term, priest or priesthood, is used in the New Testament to refer to the new spiritual order, it is applied to every member of the church. "Every man that believes in Jesus Christ," says Spurgeon, "is from that moment a priest, though he be neither shaven nor shorn nor bedecked in peculiar array." Without distinction of age or sex, all sincere believers in Christ are priests, and there is only one High Priest, the Lord Himself, the Son of God. We are priests not by any man-made ceremonial, but through our union with Christ. Without Him we can do nothing: united to Him we share in His dignity and glory. "There is no place in Christianity," says Neander, "for the priestly caste, such as existed in previous systems of religion, empowered to guide other men who remained, as it were, in a state of religious pupillage, having the exclusive care of providing for their religious wants, and serving as mediators by whom all other men must first be placed in connection with God and divine things."

While all true believers are priests, that does not mean that all must serve the church in the same way. The early church appointed bishops or elders so that things might be done decently and in order. Deacons appeared also to serve the church in many ways according to their gifts, some serving tables, some being evangelists, some pastors, others teachers. But all were priests, and the same person might function as bishop and serve as deacon. We still need to encourage special gifts, but the danger today is that those who are prominent should think themselves indispensable, and keep their fellow-Christians in leading-strings, hindering the exercise of their priesthood and monopolising the ministry of the word.

"As every man," says the Apostle, "hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." It is of course possible to think we have a gift and be mistaken, but the stronger tendency today seems to be that we neglect to cultivate our gifts. We are neither using nor encouraging the talent that is available. Timothy was exhorted to stir up the gift that was in him. If there be ever so little it will increase with use. To develop local gifts is not an easy matter, but it is a problem which deserves more effort for its solution. It may mean,



for example, that we shall cease to build churches with a seating accommodation of more than four hundred people!

We require to get away from this unscriptural, false, modern antithesis between "clergy" and "laity." It is a profound mistake to think a man is less a deacon, evangelist, pastor or teacher, because he otherwise earns his daily bread. A man may have much more influence while maintaining his connection as a business man than he would have as a "parson." Some of our brethren in the ministry would be even more effective were they otherwise earning their livelihood. The Church is indebted today for effective public ministry to men who in ordinary walks of life are tradesmen, merchants, commercial and professional men.

The recognition of the believer's priesthood before God is at once a high privilege and a great responsibility. We bring to God something more vital in worship, work and witness as we realize we are now priests of the Most High God. The day for animal sacrifice is past; the day for spiritual sacrifice is with us, a living sacrifice, holy, acceptable unto God, which is our reasonable service. As priests to God our prerogative is to pass within the veil by the new and living way which Christ opens for us. Through that ever-open door we have access to the holy of holies, and draw near with boldness to the throne of grace. It is ours to possess a power of effectual intercession with God as we bring to Him the sorrows, sins and cares of our fellowmen. We should have also that spiritual power which will be effective with men in beseeching them to be reconciled to God. To go to men as God's representative means that we must manifest something of His holiness. We must therefore seek to live the perfect life of our Lord and Master, and so to walk in His spirit that we shall attract men to Him. We must realize afresh a deepening compassion for the lost and ignorant. The whole world will be our field, and we shall not await a call from our fellowmen to tell others of our Saviour. Public ministry is merely a development of private testimony, therefore we must be prepared "to go everywhere preaching the word." Our compassion will extend to the millions of people who in our day have not yet heard of Christ's redeeming love, to the fallen and the tempted who crowd our streets. We shall not forget that "whoso hath this world's goods and seeth his brethren have need, how dwelleth the love of God in him?"

The world is weary of sacerdotalism and has no room for ecclesiasticism. Let each one of us realize anew the great privilege that is ours as priests of the Most High God, and let us grasp the tremendous opportunity to serve according to our gifts. "We are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should show forth the praise of Him who called us out of darkness into His marvellous light."

"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever."

## THE ORDINANCES OF THE GOSPEL.

[Address by PRESIDENT F. W. PATTERSON, D.D., LL.D., Wolfville, Nova Scotia.]

We meet during these days one of the largest gatherings ever convened in the Protestant world, and representing many millions who count it an honor to be known by the same name. For whatever the name "Baptist" may suggest to others, to intelligent Baptists it connotes a rich and an enriching fellowship. Baptists the world over have much in common. It is of course true that they have many differences; but, always, the things they have in common, the real bases of their communion, transcend their differences, and even embrace them.

The name is nevertheless misleading. While to us it expresses a rich fellowship, to others it may conceal as much as, or more than, it reveals of our spirit and our faith. Like the name Christian, it did not originate with those who bear it; but whereas the name Christian exalts Christ and expresses the essence of Christian loyalty, the name Baptist emphasizes the incidental rather than the essential and tends to place us in a false light. To those who do not know better, the name suggests that the mode of administering an ordinance is the very heart of our faith.

Nothing could be more remote from the truth; yet it is too late to change the name. The name and the people have been wedded so long that the union must abide. But it is for us who accept the name to state that for which it stands. The popular misunderstanding of our name tends to obscure both the concepts that are formative of our faith and the vital significance of the ordinances from one of which it derives.

To many it will seem an offense against perspective, in days as tragic as these, to take the time of a world gathering to consider rites of religion, and if these ordinances marked our horizons our discussion would be sheer tragedy. It is however not because of what the ordinances are, but because of that to which they commit us, that we take the time of this Congress.

It is of the vital significance of these ordinances of the gospel that I am to speak to you this morning.

In common with most Protestants we understand the New Testament to invest two of the symbolic rites of the early church, Baptism and the Lord's Supper, with a unique importance. These two were not the only symbolic rites of the early church, but they were so peculiarly fitted to express the heart of the Christian faith, that they stood in a class by themselves, and became the "sacraments" or "the ordinances." In common with Puritans and Non-conformists generally, we have called them "the ordinances." The choice was our own but it was not wholly free; it was forced upon us by the course of history. As the church became secularized the term "sacrament" acquired meanings which were a corruption of the gospel, and, in separating ourselves from these corruptions, we dissociated ourselves from the term that had come to express them. We probably could do no other and be true to ourselves, but the result has not been pure gain; something vital has been lost. The term ordinance, etymologically, can never express the whole truth. Baptism and the Lord's Supper are ordinances, but they do not derive their validity, even chiefly, from the fact that they are ordained. It is true that they are not sacraments if, by sacrament, we mean that which in and of

itself imparts grace; but to the man of faith they are true sacraments,—confessions of faith, pledges of loyalty, oaths of allegiance; and to all such they are vehicles of God's grace.

To me it seems a pity that the course of Christian thought has placed us in a position, where our terminology has become a defense mechanism rather than a full expression of our faith.

What then did the ordinances mean for the early church and what should they mean for the church of today?

They were, and if they are to have meaning at all, they must be symbolic portrayals of the essentials in *individual* Christian experience. The ordinances are nothing in and of themselves. No miraculous power resides in them or can be imparted to them. They derive nothing from the office or the ecclesiastical genealogy of the man who administers them. They have no power, by whomsoever administered, to create within their recipient the new life of faith. In no circumstances can they become a substitute for faith. They are symbolic acts which bear witness to a prior experience; though when reverently observed, they enrich the experience they symbolize.

And what is that experience? It is the experience of a new life, begun and sustained in Jesus Christ; a life associated with the fact that he died and is alive forevermore; a life so different in its structural principle from the old life that it is no violence to call the experience through which we enter upon it a death and a resurrection; a life that moves from glory to glory as it has fellowship with the living Christ. It has its recognized beginnings in the hour when one surrenders to his demands; it continues and increases as one lives in fellowship with Him and finds in Him the bread and wine of life itself.

It is the symbolic significance of the ordinances that prescribe their subjects, their form, and their frequency.

With regard to the subjects: Baptism and the Lord's Supper are alike in that they portray an experience that is possible *only* to conscious and intelligent faith. This does not mean that they are reserved for adults; it does mean that they are denied to all who, either because of youth, cannot or, because of unbelief, will not yield to the way of life in Jesus Christ. But they must be open to all, whether young or old, who do choose Him. With regard to the Lord's Supper this has not been seriously questioned; only those who have been accepted by the church as believers have been admitted to the communion of the body of Christ. If the original and deeper significance of the ordinance of Baptism is to be maintained, there is no valid reason for admitting to baptism one who cannot be admitted to the Lord's Supper. Only a believer may partake of the Supper; only in faith may one legitimately be baptized.

With regard to the form: It is required of a symbol that, with the minimum of explanation, it shall suggest the thing to be symbolized. A circle is an appropriate symbol of the endlessness of eternity, an equilateral triangle of a trinity, an evergreen of immortality; but it is impossible to shift the symbols without doing violence to their meaning.

To one who knows what is essential in Christian experience, the ordinance of Baptism requires no explanation. In the immersion of the body in water and its subsequent emergence from the water, he sees the passing of the old life and the emergence of the new life in Jesus Christ. And because such a life has one beginning, there is one baptism, one symbolic confession of its beginning. And because such a life can be sustained only as one lives in fellowship with God in Jesus Christ, one partakes of the Lord's Supper at regular intervals.

Whether one should partake of the Lord's Supper weekly, at monthly intervals, or less frequently does not matter greatly. It is the regular participation, at intervals not too widely separated, that preserves the symbolism and becomes a means of grace.

The ordinances of the gospel have also a *social* or *corporate* symbolism. They are not less personal confessions of faith, because they are more than personal. Even as personal confessions they are not unshared and self-administered. The simplest observances imply a simple society; not the eunuch alone, but the eunuch and Philip; not Jesus alone, but Jesus and John. Normally, both Baptism and the Lord's Supper are corporate acts. Baptism, as a corporate act, is the recognition accorded by the church to one's admission to the Christian society. The Lord's Supper is the symbol, not only of the individual's dependence upon his Lord, but of the fellowship of each member of the Christian society with each other member and of each and all with God.

If this is true, the ordinances are a witness to the nature and importance of the church.

With regard to the nature of the church, the ordinances witness that it is a fellowship of the twice-born; a society of those who have entered upon the way of life of which the ordinances are the symbols. In its largest significance, the church includes those who, in all places and ages, have entered into fellowship with God in Jesus Christ; in a narrower sense, it includes those in any community who, having shared the life of Christ, associate themselves for the purpose of deepening His rule in themselves and extending it in the world. Such a conception of the church invests it at once with a unique quality. It is in the world, but not of it. The basis of its membership cuts directly across race, nationality, and class. It gathers from humanity wherever it may and, through the energy of God's forgiveness, creates a new society. It is a culture which transcends all other cultures, and which seeks to transform them into the culture of God. It is an *imperium in imperio*. Its primary loyalty is to God; its task to transform all other loyalties into loyalty to Him.

And because this is true, its membership knows no compulsion, except the compulsion of divine love. It is based entirely on the voluntary choice of its members. There can be no national church in which membership is co-extensive with nationality. Neither the adult who has not chosen Christ's way of life, nor the infant who cannot choose it, has a place in its membership. It is a society of the forgiven and the renewed.

It is easy to state this, but not so easy to state its implication, especially within the limits of this address. This at least is true: A common experience implies a common right of access to God. At this point, neither priest nor minister has any advantage; all who will may have access to God, and all who have access to Him have access upon the same terms. And a common experience implies a common right to participation in the worship and service of the church; a right limited only by the limitation of one's gifts; a common right to know and interpret truth for oneself; and a common freedom from obligation to any creedal formulae.

But a common experience implies also a common responsibility; and the lay Christian, who claims an equal privilege with the clergy to the right of private interpretation, must be willing to accept an equal responsibility with the clergy for the work of the church and the proclamation of its message.

Unfortunately many of our churches and many within our churches who claim the privileges of private interpretation and self-govern-



ment, think only of the privilege and not at all of the responsibility. They have responded emotionally to a slogan; they have not consecrated their powers to a cause. We do not secure a *spiritual* church merely by proclaiming our faith in a regenerate church membership; we do not attain a distinctive quality of Christianity merely by proclaiming distinctive principles.

The corporate significance of the ordinances suggests also the necessity of the Christian society to a full-orbed Christian personality. With the doctrine that there is no salvation in the full New Testament sense outside the Christian fellowship we agree; not because the sacraments as administered by the church are necessary to salvation, but because the Christian personality can develop only in Christian fellowship. It is the communion of the body of Christ that enables each member to become a holy temple in the Lord. The principle here operates in our ordinary social relationships. What we call personality is not a gift; it is an achievement. We are born potential persons; the personality we achieve we owe to the society in which we develop. The initial act of faith, symbolized by baptism, is the beginning of Christian personality; the personality itself is mediated through the fellowship of the Christian society. As Baptists, we have insisted, at times, so strongly on the worth of the individual that we have overlooked, what both Baptism and the Lord's Supper equally suggest,—the necessity of the Christian fellowship for the full salvation of the individual.

Lastly, I am sure that I do no violence to the symbolism of the ordinances when I suggest that they have also a *cosmic* significance, and that rightly interpreted and administered, they constitute a pillar and bulwark of Christian faith.

We have already seen that, in their personal significance, they imply the right of private judgment in all matters of truth and of religion; and that, in their corporate significance, they suggest the necessity of the Christian fellowship in the quest of truth and of life, if the fullness both of truth and of Christian character is to be attained. But the garment of truth is without a seam;—truth itself is one and undivided. The individual and corporate experiences, symbolized by Baptism and the Lord's Supper have a cosmic outreach and implication. The ordinances which symbolize the experiences are also a symbolic witness to that Christian view of the world which the reality of the experiences assumes. They are, for those who intelligently observe them, a confession of faith in God and in Jesus Christ.

The emphasis at this point is where it is most needed today. In the history of Christian thought, the area of conflict is constantly shifting. The line of battle for one generation is, except for scattered groups, left behind by succeeding generations. Today the battle-line is drawn over vital issues,—over basic conceptions of the world and of man. Upon the answers to the questions that are being asked, depends the whole future of the Christian faith and the Christian church. Has the world, including man, meaning and purpose? Is it to be explained in terms of its physical nature or in terms of its highest ideals and values? Are what we have, called moral and spiritual values, real or are they mere illusion? Is human freedom a reality or is it an illusion? Is there such a thing as truth and if there is can it be known? Is God a reality, or is what we call God merely a chemically-conditioned projection of a chemically-conditioned desire? If God is a reality, does he care for men? Sustain a world that, with all its evil, is friendly to the building of character? Work actively for the welfare of men? Enter into personal relations with them? Reveal His character and purpose and exercise His redeeming power through Jesus Christ who has lived and died for men?

These are the vital issues of the day. And the individual and the church which honor the ordinances of the gospel, proclaim their faith that, in their interpretation of the world and of man, they must go beyond non-theistic humanism and scientific naturalism to God himself, the source and the support of the world. They still claim their right of private interpretation of truth, but on the basis of naturalism, religion, truth, and interpretation are alike logically impossible. The ordinances of the gospel are a pillar and ground of Christian truth.

I have said that we take the ordinances seriously because of that to which they commit us. Let us make no mistake at this point. This Congress, great as it is, is not without its dangers. In and of itself it is a remarkable achievement. It is not easy to see how more could be done than has been done, to make it a success. It has numbers, spectacular quality, publicity value. We must, however, avoid the danger, that because of our numbers we think of ourselves as a great people; such an outcome would be the direct calamity. "Self-congratulation" is not in the vocabulary of the spirit. What should concern us is not the numbers to which, as a denomination, we have attained, but the strength that we may have been given for our tasks and the lands that in personal experience, in undiscovered truth, in unchristianized areas of life, and in unevangelized peoples, are waiting to be possessed. It is easily possible for us, while denying sacramentarianism, to have a complacency in our observance of the ordinances that is as alien to the spirit of Jesus, as the sacramentarianism we repudiate.

But if we see through the symbol to the reality; if, to us, the symbol is a mould of faith, a model of fellowship, and a mandate of complete devotion to the total purpose of God, we can do no other than commit ourselves in penitence and faith to the attainment of that fellowship in which man and God are one—one in character, one in purpose, one in toil, and in suffering, and one in ultimate glory.

## BELIEVER'S BAPTISM AS A PERSONAL EXPERIENCE.

[Address by DR. J. H. BACOATS, Baker, Louisiana.]

If we were asked to define Baptism according to the Missionary Baptists' point of view, we would say, "Baptism is the immersion in water by a proper administrator of a believer in Christ, in the name of the Father, and of the Son, and of the Holy Spirit." According to the Baptists' point of view, immersion is so exclusively the baptismal act, that without it there is no baptism; a believer in Christ is so exclusively the subject of baptism, that without such a subject there is no baptism. In these two statements all Baptists agree. As to a proper administrator, there may be some difference of opinion. While most will agree that the validity of an ordinance is not affected by every irregularity in its administration, yet nearly all Baptists regard the proper administrator to be one who has received authority from the church to baptize.

We stated in our definition that baptism according to the Baptists' point of view is immersion in water. Our statement is based upon the following reasons: First, the preciseness of the Greek language. There was a precise word for each mode of baptism commonly conceived of and practised today. The word for pour was *KEO*, the word for wash was *LOUO*, the word for sprinkle was *RANTIZO*, and the word for immerse, dip or plunge was *BAPTIZO*. By the order of King James under whose direction our revised version of the Bible was translated, the word *BAPTIZO* was not translated but anglicized. Thus, wherever the word baptize is used in the New Testament it is

derived from the Greek word BAPTIZO, which in both the sacred and classical Greek meant immerse, dip or plunge. And further indications of the mode of baptism practiced by the church fathers and the early Christians may be deduced from the locations, the descriptions, and the like of the earliest baptistries such as the baptistry found in the Catacombs in Rome, and also the baptistry found in the famous church of St. John of Lateran, the oldest and in some respects the most sacred of all the churches of Rome. Finally, Dr. Conant, an outstanding authority on the New Testament and a noted research student on the meaning of baptism as taught in the New Testament, says, "No reputable scholar would risk his reputation by denying that the New Testament meaning of the word, baptize, is to immerse, to dip or to plunge under."

Now having defined the mode of baptism as generally accepted by Baptists, let us consider briefly some of the fundamental and distinguishing principles of the Baptists. First is the Infallible Standard of Divine Truth. Possibly the first fundamental principle of Baptists is: That the Word of God is the only all sufficient and infallible standard and authority in religious things. The Baptists demand a "thus saith the Lord" for every doctrine and rule and practice for which authority is claimed in the churches of Christ. Another fundamental Baptist principle is Soul Liberty or perfect freedom of conscience. The Baptists have ever stood forth as the champions of perfect religious liberty—holding that no man or body of men, civil or ecclesiastical, has a right to interfere with the conscience or to force any one to believe this or that doctrine or to worship God according to this or that form. Among the other fundamental principles of the Baptists and possibly the most outstanding of the principles of the Baptists are a Regenerated Church Membership and a Personal Faith in Christ as an indispensable requirement and prerequisite to all church ordinances. That no person is a proper or fit subject for Christian baptism who does not first exercise a saving faith in Christ and who through the agency and power of the Holy Spirit has been regenerated or born again. Their loyalty to this principle and their insistence upon a personal experience of grace and a regenerated membership of the Christian Church stigmatized them in other years as Anabaptists or rebaptizers and brought upon the Baptists ostracisms and vitriolic persecutions. Some of them had earthly goods confiscated, some of them were driven away from homelands and loved ones to the lonely fastnesses of the deserts and wildernesses as their only abode, and some were put into the stocks and lashed crimson, while some even sealed their faith with their life's blood.

The Baptists base their authority for personal faith in Christ and regeneration as fundamental prerequisites for membership in the Christian Church upon the New Testament teachings. Jesus in his great commission to the church says in Matthew 28:19, 20, "All power is given me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." And in Mark 16:15, 16 he says, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And in Luke we read, "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

And in considering Jesus' words in his commission to his disciples it is well to observe how they were understood and carried into effect in apostolic times. The first practical interpretation was given of



them on the day of Pentecost. The gospel was preached, the people were pierced to the heart and cried out, "Men and brethren, what shall we do?" Peter replied, "Repent and be baptized every one of you." It seems that the words of Jesus and their interpretation by the apostolic group establish firmly and undeniably the Baptists' position that believer's baptism must be preceded by personal experience of faith in Christ and by regeneration. These Scriptures also render untenable the positions of Pedobaptists, those who administer baptism to infants and children upon the profession of the faith of their parents or guardians. For no man will say that the command to "Repent" is applicable to infants, and it is certain the same persons were called upon to "repent and be baptized." And the untenableness of the Pedobaptists' position is further seen in the result of Peter's sermon. "Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls." The baptism was limited to those who gladly received Peter's word; and as infants were not of that number, to infer that they were baptized is utterly gratuitous. The Pentecostal administration of baptism shows that penitent believers were considered the only subjects of the ordinance.

In the third and last place, we see indications of a believer's baptism a personal experience, in the symbolism of baptism. The act of baptism has no mysterious virtue nor has within itself any saving power. To argue that there is any mysterious virtue imparted or any saving power in baptism *per se* is a tendency towards sacerdotalism. And we have only to scan the history of the Christian Church to see the abuses, the tragedies, and the great dangers of the sacerdotal conception of baptism. And to say that baptism is essential to salvation, except only as it carries out an act of obedience, is almost ludicrous. Baptism is a symbol, it is an outward act that symbolizes an inward change. It is an expression of personal faith in Christ and an experience of redeeming love. For the Bible does not teach that baptism is something done for a person without his knowledge or forced upon him without his consent. Nor is it something that he observes because it is customary or as a mere outward form. Nor is it a sacrament for the purpose of obtaining salvation, nor a mechanical process by which Christians are made. But it is the conscious, willing profession of personal faith in the Lord Jesus Christ and of surrender to him. The believer thus declares in the way appointed by the Redeemer himself and enjoined on all his followers, that he now trusts in Christ and gratefully accepts him as his all-sufficient Saviour and rightful king, and gladly becomes his disciple and follower.

The act of baptism is an open declaration to the world of one's death to sin and resurrection in a new life. The apostle, Paul, says in Rom. 6:4, "Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we should also walk in the newness of life."

Not only does Christian baptism symbolize one's death to sin and resurrection in a new life, but it also expresses the Christian's faith in the two greatest facts of redemption, the death and resurrection of Christ. In Col. 2:12 we read, "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God who had raised him from the dead." Every time a believer goes down into the watery grave of baptism he boldly declares to the world his faith in a crucified, buried, and risen Christ. Organized religion repudiated him, imperial worldly powers crucified him, his friends buried him in a borrowed grave, a huge stone was placed at the mouth of the grave—the stone was sealed with the seal of Rome, a watch of



soldiers was placed on guard—but despite the ignominy of his death and the power of his enemies Christ arose. And most glorious of all as Christ arose from the dead, so shall all of those who love him and await his coming. “But now Christ is risen from the dead and become the first fruits of them that slept.” Believer’s baptism is thus an expression of an experience of grace, the abundant pardon and forgiveness of sin through the redeeming love of a crucified and risen Christ. Believer’s baptism is an expression of an experience of regeneration; through the work and power of the Holy Spirit we have the personal experience of becoming new creatures in Christ Jesus and of becoming the sons of God.

## THE LORD’S SUPPER AS A PERSONAL EXPERIENCE.

[Address by **PRINCIPAL OSWALD TÄRK, M.Th., Tallinn, Estonia.**]

Christianity is not based on theories, but on facts, which are related in the New Testament. Though it is most spiritual of all religions, yet it is focused in a historic revelation. This historic revelation is Jesus Christ, his teaching, life, death and resurrection.

The problem for all of us is, how to get a spiritual and personal experience of this past revelation. Otherwise Christ is nothing more than a mere historic person and Christianity will be a mere philosophy. Personal experience brings us out of the theories into certainties. Only the man with personal experience can say with Martin Luther: “Here I stand, I cannot otherwise!” The man without it falls into skepticism and his creed says: “Here I stand, but I can also otherwise!” One of the means to get a personal experience of Christ, is the Lord’s Supper.

Webster defines experience as “the actual living through an event or events.” Our question is, what do we actually live through, when we partake of the Lord’s Supper in the right way?

At first we experience the feeling of awe, when we gather around the Lord’s table as sincere Christians. Profound reverence is natural to every religious experience. Moses felt it, when he saw the burning bush. The first message which he got was: “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground!” Isaiah experienced it, when he realized the presence of God Almighty. He heard the cry: “Holy, holy, holy is the Lord of hosts.” With similar feelings of reverence, we approach the Lord’s Supper. We are conscious of the fact that it is not a usual meal, but something different. The Apostle Paul warned Christians at Corinth, never to come to the Lord’s table without the feeling of discernment, or to use Moffatt’s translation, we must have “a proper sense” of the sacred meal. This sense of awe is the door, which admits us into the fuller presence of Christ; the Lord’s Supper is the means, by which God gives us the solemn experience.

The sacred reverence does not dispel us, but attracts. Though we be afraid like Moses, yet we draw near to the burning bush. This very feeling of awe creates in us the desire to have a fuller experience. But how can we know, that we are in His presence? Jesus Christ knew how difficult it is for us to understand the abstract conception, so He took a piece of bread and a cup of wine, gave to His disciples with the assurance, that He will be always as much theirs, as the tangible bread and wine. We can be just as sure of the presence of Christ, as we are sure of the presence of the elements. We can see them with our eyes. Even if we be blind, we can feel the bread and the cup with our hands and taste the elements with mouth. Likewise is Christ’s spiritual presence experienced by our spirits. Our very

senses help us here. God approaches us through the natural. He uses our physical senses to make us to realize the spiritual values.

Christ is even nearer to the Christians, than the tangible objects. He is the bread of life. He is to our souls, what bread and wine are to our bodies. Every Christian can say with Paul: "Christ liveth in me!" Thank God, the historic Jesus becomes the Christ of experience and the Lord's Supper is one way how God makes us to realize this truth.

When we realize at the Lord's table, that God has come so near to us in Jesus Christ, then certain truths will crystallize in us. At once we recognize, that it is not the presence of God, that gives us the satisfaction, but the presence of the loving God. The mere presence of Divinity may cause only fear in us, but the Lord's Supper assures that we can come boldly unto the throne of grace. Every piece of bread tells us of the sacrificial death of Christ and every drop in the cup assures us, that God is love. God has come to save us from the power of sin unto life eternal.

We Baptists do not believe that there is any peculiar saving grace in the ordinances. We agree with the noble declaration of the Texas Baptists, that all true believers in Christ are saved "without the intervention of preacher, priest, ordinance, sacrament or church." Yet we do believe, that the Lord's Supper is a fitting symbol of the profound truth, that Christ has died for us sinners, that God desires to forgive us and nourish the new life in us. The Lord's Supper grew out of the Passover meal, which was a memorial meal. Jews did not kill each year the very lamb, whose blood saved them. They did not go back to Egypt, to be saved again. We do not sacrifice Christ over and over again, but we partake of the bread and wine as useful symbols of the sacrificial death. It is a memorial meal, and it was meant to be such.

Since there is no impression without expression, God has graciously permitted us to express the feelings which we gather at the Lord's table. They form a new sense of fellowship with God. There is a sense of gratitude to Him who has loved us. It is the same feeling, that made the disciples to sing a hymn, when they departed from the Upper Room. Each memorial Supper revives in us the same hymn, because it gives us a new sense of love. We are bound to the Eternal with the immortal cords of fellowship.

We have even a more concrete way of expressing this new sense of fellowship with God. We can love our brethren. It is not only a communion service with Christ, but also with the Christians. "Seeing that we, who are many, are one bread, and one body: for we all partake of the one bread," says Paul. A sincere Christian lady told, that each time she leaves the Lord's table, she feels as if she were a personal friend of all Christians over the world, regardless of their color, race or nationality. The Lord's Supper can promote love in the loveless world, if we only partake of it in the right spirit.

No doubt, that we are always open to certain dangers at the Lord's table. Acts tend to lose their freshness by repetition. What once was a genuine experience, may become a mere form without value. This seems to be the greatest danger in all the Christian churches. A skilled pastor can do much to avoid this, by giving each time some fresh suggestions, but every Christian is also duty bound to do his or her best in order that the danger may be avoided. Usually such Christians lose the freshness of it, who neglect their daily devotions and hope only on the ordinance. Who has lost his daily communion with Christ, will get very little or nothing valuable from the Lord's Supper.

Others are afraid of overusing it and do fall into the danger of not using it enough. Finally they lose their sense of need for it and they will become strangers in the courts of the Lord. We must use that which Christ has given for our use or we will neglect His command.

The Christians, who desire to get a personal experience of the past revelation, cannot neglect the valuable help of the Lord's Supper. This is the means, through which we experience Christ near us and in us. It reminds of His sacrificial death for us and brings us into the fellowship with God and with all the saints. If we need a new and fresh experience in our religious life, we will not get it by new means, but by the new use of the old means of grace, which have stood the test of time.

## CHRIST SENT ME NOT TO BAPTIZE BUT TO PREACH THE GOSPEL.

[Address by DR. WALLACE BASSETT, Dallas, Texas.]

"I came not to baptize, but to preach the Gospel"—1 Cor. 1:17. These words were addressed by Paul to the church in Corinth, which was torn asunder by the partisan spirit. The people were dividing themselves into several parties, claiming as the head of their party some great Christian leader—Peter—Paul—Apollas. To discourage their lack of unity, Paul reminds them of their baptism. Their baptism, he says, was not in his name, or the name of any man, but into the name of Jesus Christ.

He even thanks God that he baptized only a few of them. He says that if he had baptized more, then more would claim him as the head of the Paul-party. At the time, he baptized only a few, not from fear of this party arising, for the spirit of division came later; but because he had another commission, and a more important commission, that of preaching the Gospel.

Paul in this passage is not depreciating baptism. It would be impossible for him to do this and at the same time honor and appreciate the spiritual fact it symbolized. He is simply putting the emphasis where it belongs and reminding them of his commission, which was to preach the Gospel. Evidently the apostles did very little baptizing—not because baptism was not taught, but because local pastors, less gifted and with more time at their disposal, could attend to these matters. We note several thoughts with reference to New Testament baptism.

1. Every believer was expected to be baptized. Only believers are expected to be baptized, but all believers were baptized in the New Testament. Sometimes they even went the same hour of the night to attend to this rite.

2. Baptism had a certain emphasis in the New Testament. It was not overlooked. Some today would say that it amounts to nothing, and, therefore, they do away with it entirely, or give it a minor place in their message. Others would put too much emphasis on it, and claim that it is necessary for salvation. In fact, some contend that we become children of God in the act of baptism. The New Testament does not claim that baptism has saving efficacy.

3. Baptism in the New Testament is a symbol. Externalists are always with us, who confuse symbols with that which they are supposed to symbolize. Baptism, as a symbol, declares one to be a child of God, but it does not make one a child of God. It is not for its own sake, but it is an outward picture of an inward change which is supposed to have taken place in the heart of the believer.

4. As a symbol, it should contribute to the spirit of unity, rather than the spirit of division as seen in Corinth. The reason is that all have been baptized into the name of Christ, and Christ is not divided. How can people be "at outs" who have made a perpetual vow of obedience to Christ?

5. For baptism to carry its intended message to the world it must retain its original form—a burial and a resurrection. It must be observed with proper solemnity and decorum, and it must not be neglected by any of the followers of Christ.

Baptism in its original form paints for us two beautiful pictures. It paints the picture of a trusting soul, who has died to sin and has been raised to walk in a newness of life. In Christ we are new creatures; old things have passed away, behold all things have become new. This new life is shown, as the old life is buried and the new life is symbolized by one's baptism.

It is also anticipatory of the life awaiting God's children in the other world. Some years ago I baptized a little girl, whose little sister was afraid of the water and watched the proceedings with a great deal of childish anxiety. As the little girl was lifted from the water, her face shining, the sister whispered to her mother—"I knew Dr. Bassett would not let her stay under the water." I have thought of this childish remark many times, as I have journeyed to the cemeteries of our city. Just as the child's confidence in me, whom she had known all her life caused her to make that remark—so our confidence in God causes us to make a similar statement. Last December—to beautiful Laurel Land Cemetery in Dallas I made the saddest journey I have ever made. Hundreds of times I have gone to this cemetery—but this journey was different. There under the tower of musical chimes I laid to rest the sweetheart of my youth, the mother of my children, the one who had walked by my side for thirty-two years. I had been comforted by a thousand letters and telegrams—words of preachers and friends, but the most comforting thought of all was the word of the little child spoken years before—my confidence in God makes me know that He will not leave my loved one there. Baptism paints that picture as nothing else in the world.





VI

FREEDOM,  
CIVIL AND  
RELIGIOUS:  
WORLD  
PEACE  
(and Related  
Topics)

**OUR HERITAGE OF FAITH AND FREEDOM.****[Address by MRS. ERNEST BROWN, London, England.]**

Dark and irrational forces are at work in the world today. As Christian people we are profound believers in the power of reason and goodwill. Other nations have forsaken these, but we shall continue to hold our belief that the forces which are noblest in us are deepest in the nature of things. Every Christian soul believes that the benevolent forces in the universe are stronger at the end of the day than the malevolent forces. We shall go on believing that life carries its own sanctions and the guarantees of its own highest fulfilments and perfections.

Human nature is always exposed to great shocks. It has survived many in the past and will survive the present assaults too. The human soul has had, in our generation, to undergo the most awful ordeals by which it has ever been tested in its long history.

For us, liberty without license is the fundamental rule of life. We prefer to impel rather than compel. Nevertheless we hold this outlook of free men and women in a world in which the tradition of freedom has suddenly appeared to weaken.

Human society means you and me. Human progress means better relations between you and me. Human goodwill means the well-being which we are able to secure together. Liberty involves the power and opportunity of continuous initiative.

In lands ruled without argument and persuasion men and women will be in danger of losing vital sources of enlightenment and progress.

Free people believe that individuality is a positive element in our national and international well-being, but we need variety as well as unity and need it for its very vitality.

Speaking as a Britisher, I would ask our friends to believe that we are a humorous people. We have an instinct for proportion and balance, for a sense of humour as I understand it, is at root a sense of proportion. Perhaps the finest definition of the saving grace of humour is that wonderful proverb, "Even in laughter the heart is sorrowful."

Knowledge means ascertaining all the truth available and all the facts, arguments and beliefs relative to a problem. Goodwill is the solvent which prevents differences becoming dangerous quarrels. If you believe your opponent in faith, practice or politics is a knave, a fool, or a crook you are apt to adopt the attitude: "put him in a concentration camp." This attitude cannot be reconciled with the liberty of the Christian soul.

The aim of propaganda is not to try and pass judgment on conflicting rights, giving each its due, but exclusively to emphasize the right that suits the propagandist. Propaganda concerns itself with that part of truth or error that suits the purpose of its directors, while truth is concerned with the whole statement of any case, policy or belief. It was of truth, not of propaganda, that our Lord said, "Ye shall know the truth and the truth shall make you free." Propaganda is dangerous because the truth is not its concern. Those who prepare and present it do not mean to be concerned with truth unless it suits their ends. A great writer has said, "The key of knowledge ye had. Ye yourselves entered not in and to them that would enter in ye opened not." Christian men and women must insist as their own rule of faith and practice that their motto should be "Truth for itself" and not for the gains it may bring.

Representative government means that men must have a free choice. This choice must be determined by freedom to meet, to listen, to debate, to criticize by speech and writing and picture everywhere. If you do not get these things you will get no representative government.

The best life of a great people means spiritual, moral, intellectual, and physical liberty. It means leadership and persuasion of the whole people by the free working and inspiration of the noblest minds. Free institutions are the growth of centuries. They are the result of a certain attitude of mind and spirit. They exacted a heavy price from our forbears. They are the result of hard labour, stormy episodes, stern trials, much error, and a continual watchfulness in the struggles and schooling of time. We render to Caesar what belongs to him but not the things of God. We do not believe in Caesarism. We are sure that it is the way of disaster.

We believe that the disappearance of the sturdy, independent-minded, freedom-loving man and the appearance of the servile standardized automaton is the greatest human menace of our times.

Belief in free institutions involves a high view of the human race. This view is not shared by those who are dragging a large part of Europe into eclipse. Our inspiring belief is in the value of man. We in this Congress come from many lands and live under many forms of government. I do not want those who live under unrepresentative systems to think that I am casting any reflections upon those systems except that for us we have found the way of progressive life best served by forms of representative government. That is not to say that these forms have not natural human defects and might not be improved from century to century, but it is to assert our own belief that the soul of man is priceless; that Christ died for it and that a free way of life in terms of ordered liberty with self-reverence, self-knowledge and self-control best suits the growth of a full Christian life. Free institutions are the instruments designed to make effective the belief that the race has a lofty destiny and that history does not stop short with the decrees of dictatorship. They enshrine the faith that it is better to be impelled than to be compelled. Free institutions are priceless to us, and, as in past days, those who sneer at democratic institutions will find if occasion arises that there is no price we will not pay to preserve our liberties. We nourish a free life because we believe that without free criticism there can be no lasting progress. There is a sour soil of tyranny that nourishes evil things. There is a clean soil of liberty which breeds delightful things. In 1297 John Barbour, a Scot, said, "O Freedom is a noble thing and freedom makes men to have liking."

We need today a patriotism which will secure that we dwell in a free commonwealth. We need a free organization of industrial and social relations so that we may dwell in a commonweal. We need freedom for our deepest and loftiest aspirations so that our altars may be set up in a universe whose rule is love and liberty and whose life is sacred service. All systems of government which do not understand that men and women are human beings, living souls, will crumble into dust at the rough touch of reality.

The issue being joined before the eyes of mankind is one of fundamental spiritual value. We believe that it underlies the whole structure of the modern state. We are the inheritors of a long tradition of men and women who have fought for and about liberty. We stand for the development of human faculties because they are the main-spring of progress. Our view of human problems involves a combination of individual liberty, social justice and economic efficiency, and sacrificial worship. It involves criticism, precaution, technical knowl-



edge and spiritual witness. It needs an unselfish and enthusiastic spirit. It demands tolerance, breadth, and that depth which is an appreciation of the infinite variety in life and which aims always to give ample opportunity for the exceptional and aspiring.

Speaking for the English-speaking peoples, we must preserve our own democracy, our individual rights and liberties, our free institutions through which alone the characteristics of our race are able to make their impact on the world. We must prepare ourselves fully to meet whatever demands either of reason and goodwill or violence and oppression may lie ahead of us wrapped in the curtains of the future.

We must organize the spirit of Christian people inspired to accept whatever sacrifice is necessary to maintain a free way of life and witness. It should be clear to the world that the choice between rival theories of government is deeper than politics or forms of organization. The two philosophies are opposed on a wide front and at their roots. They concern much more than the political forms under which men live. Neither democracy nor autocracy begins or ends with a form of government. Beneath political institutions are fundamental and sustaining philosophies. The organization of the state and its forms of government are important manifestations of tendencies in life and history. It is however the philosophy that expresses itself in government which inevitably penetrates the whole social, political and religious structure of a people. Totalitarian references to the place of the Church in the state are a challenge to Christian people to think of the vital necessity of free institutions to religion.

There are many antitheses to be drawn between the totalitarian and representative society. A democratic people knows that there are certain institutions which must be autonomous. The totalitarian organiser asserts that every institution as well as every individual must yield in all things to a central authority and be answerable to it. The free society has many free institutions within its borders. There are three to which liberty (which is not license) is vital.

They must be free from all arbitrary political control from above. They must be free because they are of paramount importance to the health, progress and well-being of the society of which they are part. They are the citadels of the soul, the mind and the imagination. These strongholds of the spirit are the Churches, the schools and the press.

Religion which is the life of God in the soul of man must breathe in free air.

Education which is the drawing out of the creative faculties of mankind cannot survive except in a free atmosphere. Opinion must have freedom, both for the information of people and the spread of free criticism which is the life-blood of progress. These possessions are basic in a democratic order of life and living.

These three institutions are at once the protectors of democracy and its beneficiaries. They have a common interest and a common obligation in the preservation of their several autonomies.

The record of the establishment of every authoritarian state shows that the first liberties to be destroyed are the liberties of the mind, the imagination and the spirit. This is the most pungent comment on the record of the last 20 years.

The Churches have, it is clear, a threefold interest in representative institutions and a democratic way of life and living.

The first grows out of the centuries of influence which our Churches have had in developing the social attitudes of the people of the world. The Christian Church has been largely responsible for the inspiration of the democratic growth and habit. It is a basic tenet of Christianity that the nature of each individual soul is sacred. The

autonomy of the individual soul before God is a priceless gift for the soul which is itself priceless. This belief has been a moving force in the greater recognition of the rights and responsibilities of man.

Any theory of government that makes man merely the creature of the state cannot meet the test of the Christian ideal.

Close students of the speeches of the leading exponents of a contrary view of the relation of the state and the man find themselves immersed in many statements as to the relation of the Church to the state. There is no way of escape from the problem, for short of world domination by a single nation, the rule of any state is limited and partial. The Church is concerned with religion which is universal in its appeal and can know no bounds of race, colour, party or creed. Religion which is the life of God in the soul of man must be concerned with the soul of man no matter what form of government he may at a given time in a given country live under. The early Church was given counsel to render to Caesar what belonged to him, but there was never any compromise with the theory that the right to govern was divinely derived from Olympus. It asserted even to the stake that the things that were God's must be rendered to God.

The Church of the middle ages was identified with the state, but it nevertheless had the courage to castigate the arrogance of temporal rulers, and it continued to assert the doctrine of the value of man. When the Reformation released its vital moral and spiritual forces, the Church gave practical application to every field of human endeavour of its long held ideals.

The stake of the religious forces of the race in democracy is a heavy one, for religion has played a great part in its evolution.

The second interest which the Churches have in maintaining representative institutions is that of their environment. It is in a free atmosphere that the Churches thrive. I am not merely concerned with the internal welfare of the Churches, for though that is important it is of small importance except as that prosperity is considered in relation to its potential Divine and human service. It is true that the Churches have grown richer and stronger when they have lived in the free atmosphere of democracy.

We each have a part to play so that the right of worship, the right of conscience, the right of assembly for the worship of God so dear to us all may never perish from the earth. It is not only true that the blood of martyrs is the seed of the Church, but also true that the spirit of the Church is the inspiration of the martyr.

The environment in which all the Churches live and thrive best is that of liberty. The existence of that liberty, its continuance and promotion, give the Christian a vital interest in free institutions.

The third interest of the Church in democracy transcends all others. That stake is the necessity of preserving its own unique function. The influence of the Churches as a commanding factor in helping men and women to determine the standards of social and personal conduct must be preserved from corruption and oppression. The power to teach men and women the way in which the noblest standards of conduct are to be observed must be guarded and kept inviolate from state interference and central domination.

Democracy needs a vital religious life as the chief of its free agents. It needs it not in the service of the state as a political entity, but as an agency for helping both the individual and the state to the noblest destiny.

It is our faith greatly defined by that distinguished American commentator, Dr. Edgar Goodspeed, as a conviction about things not yet

seen that will stand always for the free practice of religion and worship.

The practical lesson of these three considerations is that the stake of the Church in democracy and democracy in the Church is great on both sides. So great that the Churches must do their part to protect the integrity of free institutions. I repeat that the freedom of religious faith, the freedom of education, and the freedom of the press are the three citadels of democracy. We must preserve these things at all costs. Nor need there be any fear that in the fulness of time the rights and responsibilities of man will not gain increasing recognition. The martyrs' names will live in honour when the persecutors have crumbled into dust.

The mission of the Church in the present age must be realised afresh. The first mandate it received from its Risen Master was to go into all the world and preach the Gospel to every creature. This mandate is still in force for the work has not yet been accomplished. After 2000 years there are still uncounted millions of the human race who have never heard the Christian message. The greatest task of the Church is to win a universal presentation of the Gospel.

The second task is to seek to secure that the whole human family shall come under the sway of the Gospel. Its greatest task is to spread the good news of God's love for all mankind until this world shall become the Kingdom of our God.

## THE PRESENT CRISIS AND EVANGELICAL RELIGION.

[Address by DR. GILBERT LAWS, Norwich, England.]

The present crisis in a religious point of view has three outstanding features. First, there is the repression of religion or even its suppression altogether at the hands of governments. Second, there is the attempt to limit and control the utterances of the Christian pulpit, where the Christian pulpit is still allowed to function. Third, there is the decay of formal religious observance, and with this the repudiation of the standards of Christian morals. These three things, as I think, are the outstanding features of the present crisis so far as evangelical Christianity is concerned.

### I.

(1) In one great country in Europe religion has been suppressed. As far as it is the power of man to destroy religion it has been destroyed. Martyrs in uncounted numbers, we are told, have sealed their testimony with their blood. In greater numbers than in the early persecutions in the Roman Empire, Christians in the twentieth century have died rather than surrender their faith. In Russia institutional religion is overthrown and out of action. Russian Orthodoxy, from its close alliance with autocracy, and its dependence on the state, was bound to share in the general overthrow. That the Russian hierarchy could not effectually discriminate between its duty to its heavenly King and its own instinct of self-preservation is to be regretted: but it cannot be wondered at in the circumstances.

Yet the soul of Russia will revive again. An ancient institution may indeed be brought down, but a living faith cannot be stamped into the earth. Wherever the living principle of personal religion is present it will ever weave for itself a new body for any old body which either decays by time or is killed by violence. Perhaps in the inscrutable counsel of the Almighty an institution is permitted to fall into the ground and die in order that the living seed of vital religion within it might be liberated.

(2) In another great country the church has been in the gravest difficulties through its connection with the state. In consequence of that connection any change in the form of the state, especially a change achieved through violent repression of opinion, was bound to make a difficulty for the church. A totalitarian state, with its tremendous claims on all its subjects, cannot endure a church which is not an expression of its will. A truncated, reduced, emasculated Gospel is all that is allowed to be preached. Only as a church is useful to the state can it be tolerated. Under its own banner of universal redemption and supremely loyal to its own Lord it is intolerable. It must speak only as permitted, or be silent, or suffer the consequences.

Moreover, this permitted and tolerated church must be limited by race-barriers. It must be closed against the very people (the Jews) through whom the Gospel first came to us, and of whom, according to the flesh, Christ Himself came. A doctrine of racial pride and racial hatred entirely forbidden by the Gospel is imposed on the minister of Christ. Any refusal to tune the pulpit to these unchristian notes of pagan conceit and race-hatred can bring condign punishment upon the preacher bold enough to make such refusal. Any contention for the full authority of the Lord Jesus Christ in the church called by His name lands the Gospel preacher in prison or in concentration camp.

(3) In countries happily free from repression and persecution on this scale there are other kinds of foes which vital evangelical religion has to contend with. One is the decay of formal religious observance.



Formal religion is less and less regarded. Time was when people paid court to religion, even though they themselves might be devoid of personal religious conviction; but now it is not so. Once people lost caste if they did not attend church. Now church attendance in many quarters is regarded as a survival, or an idiosyncrasy. Multitudes of people have never been inside a church of any kind; nor have they ever heard the Gospel preached. They have no idea of what takes place in a church. They are as ignorant as the girl who had never set foot in a church till her marriage day, and whose only question afterwards was whether the music came out of those golden cigars (referring to the gilded organ pipes).

In the first religious journal which came into my hand on landing in this country was an article which I read with a heavy heart. "Christian people," says the writer, "have given Sunday to the world. The world was at first reluctant to accept the gift but now society has not only accepted our Sunday—it has run away with it." He suggests that instead of fighting for Sunday we should transfer the Lord's day to Wednesday evening after business hours, and make the week night service the principal session of the church's worship. "Let the Christian churches share with secular society the present Sunday as a holiday." I should be sorry to think that this defeatist view was prevalent.

Not less distressing than the neglect of worship and the growth of Sunday sports, Sunday outings and Sunday business is the repudiation of the Christian standards of morals by large sections of the people. Divorce is made easy, and yet easier. In literature the old-time standards of reticence have been rejected. Much of the new fiction is but thinly disguised pornography and a generation ago would have brought authors and publishers under the penalty of the law. Post-war fiction in our English literature, if it survives its own corruption, will rank lower than the worst examples of the Restoration drama. When adultery and fornication are merely amusing there is something rotten in those who find it so.

This putrid literature reflects life. People who hold views, and maintain practices, diametrically opposed to morals continue to occupy important circles in public life. Outstanding examples to the contrary leave this generally true. The plainest teachings of Christian ethics, not to say Christian theology, can be repudiated without any social stigma or public penalty.

## II.

If I read these varied facts of politics and morals aright I conclude that religion all over the world is faced with one of its recurring crises. A great sifting is going on. Much which was mere chaff is being blown away. In St. Paul's metaphor the "wood, hay and stubble" of religion is being burned, but not the "gold, silver, precious stones." That religion which leaned on the arm of flesh and sought to prosper by the patronage of state governments, or existed as a sentiment only, is now discovered to be merely inflammable material, going up in smoke in the hour of fiery trial.

We are hearing in these changes the voice of Him that speaketh: "Yet once more I shake not the earth only, but also heaven. And this word, 'Yet once more,' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Things that are made—that is, the things of earth in the shape of human organizations of society, and of heaven, that is, in the shape of ecclesiastical patterns, are alike being shaken and removed: but the things which cannot be shaken, that is, in the shape of divine revelation and the once-for-all accomplished redemption will not only abide, but be made more manifest in their authority

and power, when they stand alone and in their own isolation from paralysing alliances with politics and unregenerate society.

I am not able to predict the immediate future of evangelical religion. When I read over again my own prophecies made before and during the great world war, and look at the world today, I am cured forever of prophesying.

But there are some things we should learn. We should now get free from the great delusion that moral and spiritual progress is inevitable and self-acting. Not by merely drifting on the stream of time will mankind arrive at some earthly paradise. We should likewise dismiss the illusion that the world can become Christian without individual and personal acceptance of Christ. The condition of the world today is a mighty confirmation of all that evangelical Christianity has taught about man and sin, about the need of forgiveness and renewal. To expect a Christian order in society without a vast accession to the ranks of those who personally accept Christ as Saviour and Lord is to expect rivers without rills, flowers without roots, fruit without trees. It is to expect grapes of thorns and figs of thistles.

There are some things we should do. We should go on steadily with our work as Christians—as evangelists and missionaries, as church builders and Christian educators.

In the face of repression we must stand fast in the faith, ready to bear persecution if it comes, ready to suffer without yielding, as our fathers did in days gone by.

In the face of attempted dictation and control we must decline to be used for purposes alien to the Gospel. We must decline to take any orders from secular authorities as to what we should preach from our Christian pulpits. We must shun not to declare unto men the whole counsel of God.

In the face of indifference and relaxed morals we must call Christians back from worldly compliances, from the emulation of those who "have their portion in this life." We may have to bear a social cross, to be singular, detached from the world. We may have to be far more positive in our demands upon the ethical practice of our people. For the world's own sake we may have to live more in separation from it. A holy people, living above the world, will have great power to bless the world. Our present sifting and purging may prepare us to begin again with a renewed faith in our own Gospel; and, like Gideon's army, to win the victory only when the half-hearted and fearful have withdrawn.

What the ultimate future of Christianity will be we know. To those who really believe that the divine purpose for mankind is centred in the Incarnate Saviour, there can be no doubt at all that He shall reign whose right it is, and His foes be made the footstool of His feet. But the immediate future is unknown. It may be the dawn is at hand. It may be the darkness will grow deeper yet. If more things are to crash and we are confronted by further and yet deeper trial, let us resolve that never by our hands shall our flag be lowered, never by any compromise on our part shall Christian forces be depleted or weakened. If heavier crosses await the church let us endure in the faith that after every cross comes Easter and after Easter Pentecost.

## THE CROWN RIGHTS OF THE REDEEMER.

[Address by PRINCIPAL L. L. SEZONOV, Bucharest, Rumania.]

Often the very existence of Jesus has been called in question. Who really could doubt that He actually lived? That a group of fishermen created from their imagination a unique figure so great as that of Jesus; this imaginary figure transformed the life of apostles, inspired the writings of the New Testament, lifted empires and turned the stream of history into a new direction—, who today is able to believe that? Now, after nineteen centuries Jesus Christ stands as the greatest and most stupendous personality that ever appeared in this world. Today Jesus Christ is not a mere dogma in which a group of men have expressed their faith, not only a name around which have gathered beautiful legends, or an idea without a historic fact, but He is the Redeemer that was born into the world and now lives in the world.

In recent years there have been considerable debates over the originality of Jesus Christ. Well, maybe not all Jesus said was 100% original. His originality is in what He has accomplished for the whole world, that is the redemption of our souls. There, on Calvary, Jesus stands alone! It is a picture of reality not found in the Old Testament, not in the old pagan faiths. It is not a picture of a new teaching, or of a new religion, or of a new organization, but it is the picture of our Redeemer with the authority and power behind Him. It is Jesus Christ the Savior of the World and the Lord of All.

Our Redeemer is too strong to be lost and too vital to be dead. Once again Christ the Redeemer reappears in a Saul of Tarsus, an Augustine of Hippo, a Luther of Wittenberg, a William Carey, a Spurgeon, a Truett, a Rushbrooke, and in thousands and millions of unknown persons whose lives were redeemed and sanctified. In this modern world of ours, men and women, girls and boys, think of and believe in Jesus Christ. Far from being an uncertain figure of the distant past, the Christ of history possesses such an authority as few even of our own days may be said to possess. And in the power of His personality and work Christ demands things and attitudes from us, His followers. Therefore our subject is not theoretic, but very practical indeed. Jesus Christ is both the Redeemer and the Lord. The cross is His crown and Calvary His royal throne. His work for us gives Christ several rights over us. They are His royal or crown rights.

*First: Christ the Redeemer Has a Right to Demand the Inner Unity in His Disciples.* Often we Christians are strange people. We are inwardly divided! We worship and serve our God with a divided heart. We worship Christ with divided motives. We pray in two directions: to be seen of God and of men. We serve two masters: God and mammon. We are anxious for two kinds of riches: treasures in heaven and treasures upon earth. We look on two kinds of things: on things above and on things below. We live a double life: the life of the new man and of the old. This inward spiritual division is the cause of all our Christian failures. We lack spiritual power because we are divided in our devotion, our motives and our work. If Jesus Christ is our Redeemer, as we claim He is, then nothing else matters. Everything in our lives should be used toward this one thing: Christ's purpose on earth. Nothing should be tolerated that cuts across this central purpose of our lives. Christ demands that all things and all resources of our lives be always at the disposal of His work on earth. Therefore, the thought, the spirit and the work of Jesus Christ should fill our horizon and our hearts.



*Second: Christ the Redeemer Has a Right to Demand An Outward Confession About Him from His Disciples.* Our inward Christian unity will bring the confession of our faith. The Baptists of Rumania believe that the confession with the mouth is not only a Christian duty but the greatest proof of a personal experience of Jesus Christ. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:10.) Do we confess Him every day and in every way? Some of us might say it with a certain lightness of heart; others might say it without thinking through the implications of the confession about Jesus Christ. But for us, in Rumania, our Christian Baptist confession costs us much suffering, and often puts us in great trouble. We live, and move, and have our Baptist being in a country that does not accept the whole confession of Baptist faith. In Rumania everyone that wishes to become a Baptist by faith must go first to the local authorities of town or village, and announce his desire to give up the old religion and accept the Baptist faith. Very often the candidate for the Baptist faith is despised. Again and again Baptists have to give up very good jobs because of their confession of Jesus Christ. Not few of us, for our Baptist faith, have made great sacrifices. Our children are not exempt from suffering and troubles because of their connection with Baptist churches. But, praise the Lord, we rather suffer and have trouble because of our Baptist faith than to deny the privilege of confessing publicly our Lord Jesus Christ. We rejoice in being counted worthy to suffer shame for our Baptist confession and our Lord Jesus Christ.

Jesus Christ demands from all that they confess Him. We must not evade our public confession of His name, though it may bring us trouble or even agony.

*Third: Christ the Redeemer Has a Right to Demand that We Place the Kingdom of God First.* Most of us do, as a matter of fact, place our desires and interests first. We place ourselves above the Kingdom of God. By our pride, our selfishness, our lack of giving, our religious indifference, etc., we place our things first and above the interest of the Kingdom of God. Not without reason Jesus said: "But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

The Kingdom of God is destined to remain but a beautiful dream unless we Christians begin to care less for our lives, our own physical comfort and our material success, and more for God and His business on earth. "If anyone comes to me and does not hate his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26.) The words "*hate not*" mean to care less for personal interests and care more for Christ's work on earth. Of course, Christ did not slight the importance of family or loyalty to our own interests, but He insisted that the loyalty to our own interests must not be allowed to stand in the way of the loyalty which is due to the Kingdom of God.

Our Lord Jesus Christ has foreseen the danger that His disciples shall do everything for their families and personal interests, but shall shrink from doing for God and His Kingdom. We often refuse a deeper devotion, a larger giving and a greater service for our Lord, offering in excuse the responsibilities resting upon us as children, or husbands, or fathers. He has foreseen the fearful battle of conflicting loyalties. Our Lord had experienced in His own life this battle. Had He listened to His own family or to His own interest, He would not have died on the cross; He would not have become the Savior of the world; He would not redeem men today.

*Fourth: Christ the Redeemer Has a Right to Demand the Supreme Loyalty from His Followers.* "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." (Mark 9:34.)



Now, this is one of the sayings of Jesus to which modern Christianity has paid little attention. And, of course, this explains itself the anaemic condition of modern churches and the little power they have over the hearts of men. A Christianity or a church that does not take up a cross does not stir men, does not move the members, and does not attract the attention of the world. It is a bad day, both for individual Christians and for the churches, when they cease to take up and carry their cross. By taking up our cross, I think Christ meant to call upon us to live dangerously for God and His work on earth. A true Christian lives always in great hardships and sacrifices for God and His church. The Gospel of forgiveness is also the Gospel of self-denial; the Gospel of consolation is also the Gospel of suffering for His name.

Our Lord Jesus Christ calls upon His disciples of all colors and races and languages for costly devotion in witnessing and living for Him. And the days are not gone when being a true follower of Jesus Christ involves the certainty of reproaches, the spoiling of goods, the persecutions and even the possibility of actual crucifixion, or death. The blood of the martyrs was and still is the seed of Christian missionary progress.

Christ the Redeemer calls upon men today to follow and remain faithful to Him, whatever the cost may be. We must obey God rather than men. We must take up our cross and not compromise. During the first three centuries, when Christians were forced to give over their conscience to Caesar, they refused to do it. They allowed themselves to be put to death rather than compromise. Their conscience belonged solely to God. And our Lord Jesus claims our consciences. Our allegiance is due only to Him and we must allow Christ to decide what is the will of God, what is wrong and right. Here is the case where we Baptists cannot afford to compromise. We ought earnestly to pray "If it be possible, let this cup pass away from us." But if we are required to drink it, let us drink it because this is the alternative to selling our souls. If we Baptists should consent to give Caesar what belongs to God, we not only would play the coward's part but would sin against the light and would ruin our great past, our present opportunity, and our brilliant future.

After the churches were closed in Rumania, some people became uneasy and bewildered, perhaps due to the heavy "shower" of protests that fell upon them about that time. It was doubtless an unpleasant surprise to discover that the despised Baptist sect has so many friends all over the world. However the Ministerial Decree was not withdrawn, but there was a rumor that the Baptists themselves reopened their own churches. But we refused to do so. We were reminded of Paul and Silas in Philippi. After they were put in jail and had spent a night there, they were ordered to depart out of prison. But Paul said: "They have beaten us openly, being Romans, let them come themselves and fetch us out." We refused to compromise, though it cost us four months of closed churches. All the while we protested in a Christian manner, and urged the annulment of the Ministerial Decree in question and the grant to us of full religious freedom to worship God and confess Jesus Christ according to the dictation of our Baptist faith. Finally, the Baptist brotherhood all over the world prevailed, and the churches were reopened again.

The way of the cross is the way of Christ. We believe our cross in Rumania will make others believe and accept gladly the Baptist message. The way of the Baptist progress in Rumania appears to be impossible except by the way of the cross. For the cross is "the power of God, and the wisdom of God." (1 Cor. 1:24.)

But in spite of all kinds of struggles, difficulties and hardships, the Baptists of Rumania feel very much alive today. They grow in num-

ber and character, although they make their way through great and many difficulties. About twenty years ago in Rumania there were few hundreds of Baptist churches with about 10,000 members. Today there are over 1600 churches with more than 70,000 members. If we would include our children as others do, then there would exist in Rumania today a group of 120,000 members. The religious hurricanes, that come from time to time, will not root out of our hearts the Baptist faith that we love so much. The Baptist people of Rumania face a bright future.

Let us be loyal to our Redeemer Jesus Christ and crown Him Lord of all, that at the name of Jesus every knee may bow and every tongue confess that Jesus is Lord and Redeemer. Amen.

**CHRISTIANITY AND THE TOTALITARIAN STATE.****[Address by the REV. M. E. AUBREY, C. H., London, England.]**

In an audience such as this it is not necessary to labour the fact that totalitarianism has presented to the Christian Church as great a challenge as any it has had to face since the fall of the Roman Empire.

The claim that the need and the authority of the State must override every other loyalty is one which Christian men can never admit.

Jesus Christ was brought before Pilate on the charge that His claims and teaching were subversive of the Roman power. He was sentenced to death. So were a great number of His followers in the centuries that followed.

In subsequent periods of persecution the head and front of the offence of Christians who suffered and died for their faith has usually been, not that they held certain beliefs, but that they broke the ranks of national unity. Baptists and other free churchmen are still called "dissenters" in England because they do not choose to worship according to the forms prescribed in the Book of Common Prayer of the State-established Church of England. It is true that we enjoy freedom and that laws against dissent are a dead letter, and we thank God for that, but the legal description still remains.

Now once again in some parts of the world persecution has broken out afresh, and the ancient lie, that the welfare of the state, as that is interpreted by those who hold the reins of power, must be the supreme consideration of the individual citizen, has lifted its head again and must be fought anew.

It is indeed an ill wind that blows nobody any good, and this audience will take some satisfaction from the fact that totalitarianism has given Einstein to America, and in Pastor Martin Niemöller has presented Christendom with a new name to add to its shining roll of heroes.

How strange it is that the book which tells us the story of St. Paul never even mentions the name of the Emperor who put him to death. That name is execrated.

How many of us know the name of the ruler who summoned Luther before him. We do remember Luther's name.

We keep with reverence the memory of Cranmer, Ridley and Latimer, while we speak of the monarch under whom they suffered death as "Bloody" Mary.

And long after the names of the men who at present seem to dominate the world's stage are forgotten, except as the haunting memories of a bad dream, men will bow their heads when they recall the name of Niemöller and remember that at least a hundred loyal German pastors have been deprived of office, more than forty have been prohibited from entering their parishes, at least forty others have been forbidden to preach and many have had their stipends confiscated.

That is what totalitarianism does. It has done it in Russia, for communism is another form of it in effect. It is trying it elsewhere.

"Liberty?," Dr. Nicholas Murray Butler tells us Mussolini said to him, "Liberty is not dying. It is dead."

He is wrong. Liberty is not dead in America, nor in Britain, nor in France, Switzerland, Holland, Belgium and the Scandinavian lands. It will rise again in Germany, Russia and Italy.

Yet it is true that the "four freedoms" assured to Americans in their Bill of Rights, which made explicit what was already implicit in their Constitution, and which are the four pillars of democracy lie shattered where once they stood straight and strong.

Let us take warning. On the day of the great storm last September a resident on Long Island took home with him from New York a barometer which he had bought. When he unpacked it the needle pointed to "hurricane." The sun was shining and the skies were blue. He tapped it, shook it, hit it hard and did everything he could to it short of breaking it. It still said "hurricane." Vexed, he wrote a stiff letter to the makers, telling them what he thought of it and asking them to take it away. He went out to mail it. When he came back the barometer had gone—and so had his house! The hurricane had come.

The love of freedom beats strong in American hearts. You think you are safe! We Britons sing that we "never, never shall be slaves." But how do we know? Less than a generation ago freedom seemed assured in countries in which it has now been swept away.

And are there no mutterings in our own countries from which we should take warning? Has America no people who dabble in Fascism, Nazism and anti-religious communism? We shall do well to give heed to the signs of the times. Wrong ideas can spread like a plague and the churches must meet them with the truth.

Without hesitation and without qualification we affirm that the first loyalty of every Christian is neither to class, nor sect, nor state, nor race, but to Almighty God who has revealed His nature and His will in Jesus Christ our Lord.

#### I.

Our first duty is to make safe the religious foundations of a true democracy. In America and England, where modern democracy was born, it sprang from the Christian religion as it was proclaimed and interpreted in certain Christian Churches. Their insistence on a man's right to freedom and a voice in the government of the community to which he belonged was based on a sense of the dignity of human personality, and that had its roots in a definite religious experience. They knew a God who had forgiven them and accepted them and granted them a life so rich and full that they believed they had a place in His life and thought and that, as they said, it was worth while for Christ to die that His plan for them might be fulfilled. They knew further that, as His children, all men had access to His presence to learn His will without any mediating class, as the doctrine of Christian priesthood crudely proclaimed had in effect denied. The "priesthood of all believers" was fundamental for them. To deny to any man the right to seek and find the presence of God in the way he deemed best for himself was to cut off the channels by which humanity might learn His will and plan.

They demanded freedom. What is more they gave it, freedom to all, the poorest and the weakest, to seek and utter the truth as he might find it. Would that all Baptists everywhere had always followed in their steps. No man has the right to call himself a Baptist if he denies to a brother the right to open his mind and heart wide to any new light which, through the ages, the Spirit of God may bring to men.

In that glorious freedom they lived and served. With the moral resources, without which political democracies have sometimes failed, by the grace of God which enabled them to continue in brotherly love that transcended differences, these little societies have continued to this day. They were the cradles of liberty and democracy.



They learned to govern themselves. That was real democracy in action for the first time.

Then these men, living in the wonder and power of their freedom, went out to establish such an order in the political realm. They cherished their possession, for which they suffered the loss of goods, homes and often of life itself. They had bought it with a great price. Their passion for liberty was contagious. And that was how democracy and freedom were attained. Eminent modern historians have conceded the point again and again.

A real religious experience will always demand liberty. Tyranny and evangelical Christianity cannot exist together. Dictators know it.

The liberties of democracy represent the ideal, but they are difficult and may be dangerous. Unless founded in faith and convictions which can inspire, guide and strengthen them they will come toppling down.

Why do democracies seem to lack moral authority today? Surely because no country can have moral authority abroad without spiritual resources at home. That is our danger point. This is the warning to the Church of God.

We must get back to Christian teaching on basic Christian principles, to a fresh insistence on the truths in which our freedom is rooted. "Stand fast in the liberty with which Christ hath made us free" that we be "not entangled in any yoke of bondage."

## II.

The next thing is that the churches, and we especially as Baptists, must carry through the implications of our faith in freedom. We must make democracy worth saving.

The troubling fact today is that totalitarianism on a short view is reaching amazing results. It is "delivering the goods."

Born, like communism, out of disillusionment and despair it has unified nations; brought order and discipline out of confusion and lawlessness; captured the imagination and loyalty of millions; seized by bold leadership the enthusiasm of youth; inspired sacrifice as well as ruthless hardness; given hopeless men work, fellowship and a sense of their worth and place in their community with its large purpose and task.

Is it any wonder that men who were weary and desperate have come to believe in it and, fearing what might take its place, hold fast to it?

I know that it cannot last. The ancient prophet, seeing Edom from its fastnesses in the mountains swooping down to harry the people of Judah, cried out: "Though thou exalt thyself as the eagle and though thou make thy nest amid the stars even from thence will I bring thee down, saith the Lord." The simple fact of history is that tyrannies do not last. The foundations of authoritarianism are weak. No good can come in the end of pride, cruelty and hate. In spite of the terrible efficiency of modern systems which trample on liberty, we have no doubt that the inalienable rights of the human soul will soon or late assert themselves and man's will to be free must win.

But, if in the clash of ideas, democracy is to triumph it must set its house in order and show that it can solve its problems.

If we really believe in human freedom can we tolerate that children be brought up in slums without a reasonable chance to find health and to develop their natural powers? Can we tolerate that millions of men in our countries should face each day without work

to do, asking whether man or God has a place for them in the world which He has made? Is our liberty a travesty? How can we rest as Christians and Baptists if freedom means anything to us?

What becomes of human brotherhood when we see such extremes of poverty and wealth, such contrasts between unmeasured privilege and the cruel denial of opportunity? Where is the fellowship which democracy implies when we cannot agree on any subject under the sun and acknowledge a loyalty that transcends all our differences?

Democracy does not imply individualism. It is really its opposite. Individualism says "every man for himself and the devil take the hindmost." Christian democracy says "A place for every man and freedom to attain God's purpose for him. Each for all and all for each." Sheer individualism is isolation and, in the parables of the coin and sheep and son, Jesus Christ taught that to be isolated is to be lost. From that he came to save man. I am not arguing for socialism or any economic theory. I am not an economist nor a politician but a Christian preacher. The Christian opposite to individualism is fellowship.

The churches must teach democracy how to achieve the freedom and the fellowship for which the hearts of men are crying out. We must set our faces against isolation among Christians, among churches, among nations.

We must ourselves show the way. That is the real Christian reply to Totalitarianism.

And what a task it is!

Baptists are especially committed to Christian democracy. Upon us a particular responsibility lies.

No one denomination or church can solve the problem which vexes the world today.

The churches simply must stand together.

I am not arguing for Christian reunion. I see no present prospects of a Christendom gathered together in one vast organization, with a common creed and a universal type of worship or church order. Some day it may come, but it seems that, if it does, it is still a long way off. It may never be the will of God. As to that, is there any man among us prepared to say he knows what God has in store for them that love Him?

But to increase and express in every possible way the unity of all who love the name of the Lord Jesus is a very different matter—that unity which Christ Himself meant when He said, "One is your Father and all ye are brethren."

Humbly and reverently I, for one, thank God that Christian men throughout the world are being brought closer together, that after centuries of disintegration we are entering on a period of integration. I rejoice that at such a time as this, when the very foundations of our faith are threatened, it has pleased Providence to bring us to a great ecumenical movement, transcending nationality and sect, the greatest and most triumphant fact in the world today. I thank God for the Madras conference which brought the young churches of the East together with the older churches of the West. I thank Him for the rich fellowship which underlay all our differences in the Oxford and Edinburgh conferences. I thank Him and praise Him with all my soul for the vision of a united front of Christian men everywhere which lies behind the bold proposal for a World Council of Christian Churches in which each church may bring its treasures of experience, faith and truth into a common fund in which

all may share. Baptists have much to bring. They must be there. We cannot afford not to be there.

In loyalty to the truth committed to us we must bear our witness among others, teaching and learning in a great brotherhood. That council has no overriding authority. It can commit no church. It is a voluntary association from which we may withdraw if we will.

But Baptists are committed to democracy, and that implies representation of minorities, and a readiness to discuss our beliefs and differences with others. Each church that enters will be a minority. You do not say a man should not enter Congress because he is a Democrat when the Republicans are a majority.

The essence of democracy is that different parties meet with mutual respect and all loyal to the larger community. "There are risks." Of course there are risks. But are Baptists afraid of risks? Were our forefathers afraid of risks when they stood against kings and hierarchies, suffered shame, imprisonment and death itself? And when, in a better but even more challenging time, in face of a hostile world, Christian brothers ask us to meet with them to reach as far as may be a common mind, to find how we may achieve the Kingdom of God on earth and win the nations for Him, should Baptists not be the first to march? Shame on us if we hold back.

Youth cries out to us. The young churches stretch out their hands to us.

Our faith in the future is unshaken. "Right is right since God is God, and right the day must win."

If the church of God, the church which Christ loved and for which He gave Himself, will stand fast in the unity of the spirit and the bonds of faith, then all other claims of nations, race and state will fall into their proper place. Men will learn that other hopes are vain, and tyrannies will fall as they bow in submission and loyalty to Him whose claim transcends all others and Christ in God is King of Kings and Lord of Lords.

## LIBERALISM, COLLECTIVISM AND THE BAPTISTS.

[Address by PREDIGER PAUL SCHMIDT, Berlin, Germany.]

We highly appreciate the wise and efficient manner in which the leaders of our Alliance have conducted the affairs of this Congress. To give expression to our deeply felt appreciation is indeed a pleasure.

We are also aware of the fact that the remarks of the various speakers do not necessarily represent the mind of the entire Baptist World Alliance constituency. If that were the case, we should have to take exception to and contradict much in the address we have just heard.\* We do not believe that Christian and Baptist ideals are necessarily identical with any political ideology.

During the past days of our Congress we have noted a conspicuous lack of understanding on the part of many of our brethren for the real situation in our native land. We must declare emphatically that we most deeply regret the fact that our Baptist brethren seem to put more trust in the reports emanating from a Church (German State Church) that has not always dealt too kindly with us in the past, than in what their own Baptist brethren are able and willing to report. We might well have given an account of actual conditions in Germany, but no one at this Congress has thus far asked us to do so.

The subject on which I am to speak is "Liberalism, Collectivism and the Baptists."

This is an extremely burning issue. It bears on the great world problems of the present hour as they relate to Baptist life and thought. Baptist Churches are Christian communities, a fact which at once involves them in great spiritual movements of the day. But we do not discuss these matters as philosophers, economists or politicians, but as members of Christian Churches speaking on behalf of Christian Churches.

It is quite probable that we hold different views about the relationship of Christian Churches toward the questions of the modern world and how these questions ought to be answered. Therefore we want to clarify first of all two things: first, our understanding of the two concepts of "liberalism" and "collectivism," and secondly, our view concerning the basic attitude of the New Testament Church toward the spiritual powers of the nations. In the light of our theme and of contemporary happenings in the world *liberalism* denotes the unlimited freedom of the individual, the unrestrained freedom of the press, of economic society, and of the expression of personal opinion; it also involves the form of government and state control on the basis of a freedom so conceived. *Collectivism*, on the other hand, denotes the subordination of the individual and its freedom as well as the co-ordination of press, economic life and all the functions of communal life under strong leadership, in short, the subordination of the individual under the demands of the whole. That signifies the limitation of the individual in favor of the unity and solidity of a nation, embodied in individual leading personalities in control of state and folkdom.

According to the writings of the New Testament, but particularly the Acts and the epistles of the apostle Paul, the Christian Church did not interfere or meddle either in the affairs of the state nor in the basic spiritual attitudes controlling the world of nations at that time.

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\*i.e., the address which immediately precedes in this Report.



Nor did it dream of making demands over against these powers. The early Church observed rather definitely the dual entities of worldly kingdoms and the Church's province or realm. It recognized clearly those laws underlying the kingdoms of this world and that of natural humanity, while at the same time being equally aware of the extraordinary nature of the revelation of God in Christ and His Church.

This naturally resulted in tremendous tensions, but these were accepted as a God-given matter. Nowhere in the New Testament do we find an indication that before the return of Christ in glory the Church of Christ is to determine permanently the politics of this world or to effect a basic and lasting change in the laws underlying the life of nations. Thus Paul did not meddle in the affairs of the Graeco-Roman world or empire, but asked the Christians individually and the Church collectively to be subject to the existing order in state and nation within the Graeco-Roman empire as unto God-ordained powers. Paul was no more a world improver or a politico-philosophical world moulder than was Jesus Christ Himself. Both placed the Church into the very midst of the world, such as it is, without binding it to any form or order of national or political life. It was only in that way that the Church was enabled to carry out her mission in the world and at all times independently and under all circumstances and conditions among all nations.

On the basis of these preliminary considerations we may now proceed to define the basic attitude of Baptists toward liberalism and collectivism.

1. In the life of nations cultural epochs and the validity of spiritual motive forces alternate. The epochs are generally ushered in by revolutions. Everything, including spiritual things, easily wears off through long usage and at last deteriorates. Liberalism leads to an exaggerated subjectivism and finally endangers the community and its rights. The individual personality becomes the measure of all things and the decay of nations sets in. Collectivism, in turn, may degenerate into despotism and lead to the destruction of personality as it has happened in history. Thus far Christianity has not replaced this law of use and change by a higher law. Nor has it a commission or promise in that direction.

2. The laws governing the life of nations, even where Christianity has been most influential, have not been basically changed by Christianity. The principle of power remained in control, and the life of nations continued to turn about the expansion of strong, vigorous peoples, the preservation of world dominion, the appeal to arms in extreme crises, and the peace treaties between victors and vanquished. In Germany we even have had a thirty years' religious war, and the world war involved those nations that had been most strongly affected by the Christian religion.

Yet we all remember the incomprehensible peace at the end of the last war. The laws actually operating in the world, laws which the Bible sums up under the law of sin and of death, find their expression in both liberalism and collectivism. These laws inhere in the very character of this world, and they will continue to be the determining and decisive factors in our world.

3. Rich, that is, the so-called "have" nations with assured "living space" and whose basic desires have been fulfilled, will in quiet times easily tend toward a liberal attitude, but even then they will zealously seek to safeguard and protect their possessions against any and every threat. On the other hand, those nations whose living space is restricted, who, though neglected and repressed in their aspirations, feel their inner strength, will quite naturally tend toward collectivism

in order to be strong and progressive. However, collectivism is not a coherent or uniform concept with the same content and form in all situations. It implies always, nevertheless, that the welfare of the nation be given first place, a condition which is to work out to the best interests of the individual. It remains, however, always true, alas, that the mutual concern of the nations for each other's welfare expressed or implemented by the conference method does not produce those results which the ever-changing vital needs and rights of nations require. The dilemma which results from this fact is world destiny; it is the fulfilment of the Biblical view of history. These insights will not lead us to a position of resignation, but we shall firmly face the facts and do what the doctor does, who even then tries to do his best when he sees the catastrophe before his eyes.

4. The Christian Churches have lived and worked in different centuries among the most different peoples, cultures, and races. They do not have a uniform political, economic or philosophical life-ideal which they could advocate in the name of Christianity, as being normative. They will always share in and help to fulfil the destiny of their own people within that people. They will live through the good and evil days, the rise and decline, the great and small situations of their own nation and always remain loyal to their kinsmen. Thus Baptist Churches will participate in the life of their nation, no matter whether this life is determined by liberal or collectivist tendencies, and declare and bear the gospel. They are not judges between the value or disvalue of old, satiated forces.

They rather recognize the forces that are immanent in the affairs of natural men and their world, they know about the necessity of change and above all these changes and movements they behold the living God and His ultimate order through the return of Christ. Only then the ideal which pulsates in the hearts of genuine Christians will find its realization. Therefore they can never in the midst of the great political or philosophical movements equate the gospel with a worldly magnitude or make it dependent thereon.

5. If we follow this course we as Baptists shall achieve the right *rapprochement* to the world happenings of our day and in the relationship obtaining between Church and State. Only thus shall we render our worship to God. We shall then also rightly understand the duty "to obey God more than men" and fulfil this duty only when actually the witness of Christ as personal Lord and Savior is at stake. This attitude will also save us from hasty and often superficial judgments. Thus, too, we shall remain intimately bound up with our own nation to which we belong, and likewise we shall also remain closely tied up with the brethren in the other nations. Then we shall fulfil our duties as peace-makers most strongly and shall not be alarmed if finally new ideas and ideals replace old ones and gain the victory in the world. Nor will we with such an attitude talk so glibly of reaction or progress nor indulge in all too easy judgments of value. In turn we shall the more effectively fulfil the mission of the Church of Jesus Christ.

Our Baptist brethren should not look upon this attitude as being narrow or insignificant. The Churches of Baptists in Germany assume this attitude, and they stand forth in missionary power and are entering through open doors. This is the God-given attitude which God would have His church take in the world. If we take this position we shall be saved from disappointments and spiritual derailments; by the same token we shall be enabled to meet the tremendous demands of the hour. The Church is to remain the herald of God in the midst of the world's struggles and carry out her clearly defined mission to proclaim the gospel with power. This can only be done if the Church maintains the distance that God has set for her and as

she recognizes and keeps clearly in mind the extraordinary position which she holds in the world and in the ever-changing scene of this world. Otherwise the Church, too, will wear out; it will become a party, and then necessarily share the destiny of everything earthly. That, however, is not the will of her Lord and Head, Jesus Christ.

## BAPTIST EMPHASIS EAST AND WEST OF THE ATLANTIC.\*

[Address by PROFESSOR WILLIAM A. MUELLER, M.A., Ph.D.,  
Philadelphia, Pennsylvania.]

In my brief remarks I would point out (1) in what we are truly united and one; (2) the dangers, as I see it, that threaten us on either side of the Atlantic; and (3) how we may, by God's wisdom and grace, mend our ways and steer a clear course to His honor and for the sake of His kingdom.

### 1. *The Things in Which We Are Truly United.*

There can be no doubt that Baptists of the two hemispheres that concern us at this moment share a common faith in Jesus Christ's Lordship and absolute sovereignty. With all Evangelicals everywhere we gladly affirm the *sola fide* of the Reformers, for Baptists have ever been "Protestant of the Protestants." We find ourselves in perfect agreement as to the place of the local church and the necessity of evangelization. Dr. Lic. Hans Luckey in his masterly Oncken biography sums up the latter's work in these pertinent words: "Oncken left us the clear order of the church with baptism and the Lord's Supper, and the conviction that the work of missions is, next to the work of redemption, the greatest on earth. A Baptist church without missions even today quickly disintegrates." This is eminently right and true. We are indeed "debtors to all men," and woe unto us if we declare not the full counsel of God to all nations. These two precious truths, the significance of the local church as a body of regenerate believers, and the impelling and compelling passion to share the gospel of Jesus Christ with all men must ever be uppermost in our thinking and doing.

### 2. *Dangers West of the Atlantic.*

#### (a) *In the United States.*

I speak mainly of Baptists in the United States. We are a great host. Three hundred years of historical development have brought both enrichment and liability. We started, like our brethren in Germany, under adverse circumstances. Persecution was the order of the day, in Europe as well as in America, at the beginning of the seventeenth century. Today we are free, and represent one of the largest Protestant bodies in North America. But there are danger zones in our Baptist life west of the Atlantic. Among Northern Baptists half of our members do not attend worship. Less than 35 per cent. participate actively in the ministry of giving. The missionary zeal of large numbers is a thing of the past. On the foreign mission field we are retreating. Worthy missionaries are being recalled, mission fields are being surrendered, and few new missionaries can be sent out. We have breadth but not depth. Again, theologically we are confused. Many associations are divided because of severe theological differences. In the middle west a goodly number of Northern Baptist churches have forsaken the denomination. We have all been in danger of betraying the gospel of Jesus Christ to the spirit of the time, the *Zeitgeist*. Fundamentalists and modernists are equally at fault. Owing to our extreme individualism in church polity we find it difficult to deal

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\*This address, delivered at the German-speaking sectional meeting, touches on several topics, but is printed here because of its direct bearing on the differing points of view in the two addresses immediately preceding.



adequately with the disintegrating forces within our Baptist family. Back of these dangers are worldliness, the lack of prayer life, a good deal of selfish complacency, a lack of God and of spiritual vision.

*b. Dangers That Seem to Threaten Baptists in Germany.*

I have spoken frankly of what troubles us west of the Atlantic. May I be equally frank in expressing my apprehensions with regard to perils that seem to threaten the Baptists of Germany and other European countries, particularly on the continent?

What American Baptists have always admired in German and European Baptists has been their evangelistic zeal and passion to win the lost for Christ. You German Baptists have been bold pioneers this last 100 years. Through Oncken and his associates the gospel of Jesus and our peculiar Baptist message has been broadcast throughout Europe. Your spiritual forbears suffered the loss of their goods, constant annoyance, and even imprisonment for the sake of their faith. But gladly and undauntingly they proclaimed that the disciples of the King must obey God more than man.

I wonder whether this early passion is still alive. My visits to your land revealed to me a certain spiritual lack. A complacent bourgeois mentality seems to be gripping increasing numbers of your people. Again, German Baptists seem to withdraw more than in the post-war era into their own shell. The burning questions of the day remain unanswered. After the war the German Baptist movement was full of a spiritual *elan*. You entered into the arena of life with banners aloft. You wrestled long and deeply with the conflicting philosophies then claiming the soul of your people. Today it seems to us on this side of the Atlantic that the Baptists of Germany are too easily adapting themselves to the prevailing spirit. In the attempt to distinguish clearly between the kingdoms of this world and the Kingdom of our Lord you seem to be in danger of overlooking the fact that this is still God's world. "The earth is the Lord's and the fulness thereof." Thus far, we have not heard of a clear word from our Baptist brethren in Germany concerning the racial problem that is a burning issue in your land as well as in ours. Again, you have from time to time assured your brethren and the world that the Free Churches of Germany may carry on their work without the least interference by the present government. We do realize how difficult it must be for any Baptist body in any part of Europe to maintain its existence. But is it really true that there is no interference? Would Oncken have declared to the world or the Baptist brotherhood that he and his people enjoyed full liberty if they did not? Is it not a fact that again and again even your work has been interfered with by the authorities? While in Stettin last summer I noticed on the bulletin-board of a Baptist church in that city an ordinance forbidding the distribution of religious pamphlets in nearly 50 strategic streets and public squares of that city. Is that freedom? Again, is it freedom when, according to a recent order, no sub-leaders of the party are henceforth permitted to accept an office in any church?

Are the Baptists of Germany forgetful of the fact that to a real disciple of Jesus Christ any political, economic, educational or scientific issue is at every moment a deeply Christian issue to be met in obedience of faith? (Col. 3:17.)

*3. How We May Mend Our Ways and Steer a Clear Course to His Honor and For the Sake of His Kingdom.*

Baptists east and west of the Atlantic are in desperate need of a deeper understanding of the sovereign will of God for all life's relationships. We all have erred, and we all need to repent. Baptists everywhere need to recapture the glow and passion of the faith of

their fathers who dared to proclaim prophetically the crown rights of King Jesus over against every claim of earthly potentates. Bunyan lay in prison for twelve long years in order to demonstrate his faith in soul-liberty. Clifford defined Baptists as "an insuppressible race of protesters," not because of wilfulness of mind or purpose, but because of the truth of God revealed through Jesus Christ. For this reason he could say: "Our conception of Christ's authority is exclusive. We refuse to everybody and everything the slightest share in it. It is absolute, unlimited, indefeasible, admits of no question, and allows of no equal. The right to rule in the religious life is in Him, and in no other. Jesus Christ holds the first place and the last. His word is final, His rule is supreme." We ought to re-think and re-live these truths for which our fathers gave their lives. Only when we once more allow God's truth to transform and direct us, shall we recapture our missionary passion, and become once more revolutionary Christians such as the New Testament, and particularly the book of Acts, has so vividly depicted.

## A BAPTIST PROTAGONIST OF FREEDOM: PAUL BESSON.

[Address by the REV. SANTIAGO CANCLINI, Buenos Aires.]

The rugged Christian personality of Paul Besson, who died in the city of Buenos Aires on December 30th, 1932, at the age of 84, added to Baptist history through the years another chapter of heroic battling for the extension of the Gospel and for liberty of conscience.

As in the case of Saul of Tarsus, it seems as if God brought together from his very childhood all the necessary elements for the great task of a pioneer in a country practically virgin to the Gospel. His father was a Swiss pastor of the Reformed Church; a man of character and of faith, who first graduated in medicine and then in theology, under teachers such as Wette and Vinet. His mother, a saintly Waldensian woman, brought him up, nurturing him with the tales of the heroism of her forefathers.

Paul Besson received the best education possible in his day; he studied in the Faculty of Theology of Neuchâtel, under the sage professor Charles Secretan, the illustrious Felix Boved and, above all, the man he called his "father in Christ," that prince of Bible commentators, Frederick Godet. At twenty, when he had finished his course, he followed special studies at Leipzig, learning with Delitzsch "my wise professor," as he termed him, "a spirit rich in original thoughts"; with Tischendorf, from whom he acquired an undoubted passion for Biblical criticism; and with Luthard, his teacher of theological dogma, who as a matter of fact carried him to a deep experience of conversion; it was then that he gave himself entirely and completely to Christ Jesus as his personal Saviour. He was ordained a pastor of the Reformed Church of Neuchâtel, and filled several pastorates during the next three years, at the end of which time he took part in a movement for the separation of Church and State, which, under Godet's leadership, ended rather with the separation of a large number of pastors and churches and the forming of the Independent Church of Neuchâtel.

His separation movement was impregnated with a new missionary spirit. In Besson that desire became an overwhelming necessity. Although "he was among the first," according to the historian Monvet, in that movement, and "in spite of the pleadings of the members of his church," he left the country and went to evangelize different districts in France under the auspices of the free church of Lyons, pastored by Leopold Monod. There it was that he came to know the Baptists, and joined them for life. The circumstances surrounding his baptism give an unmistakable picture of a brave man who wanted to be faithful to God's word and to the dictates of his conscience.

In Lyons there was a small group of Baptists, and contact with them was inevitable. The study of a book in favour of child-baptism which Pastor Monod gave him so that he should be armed against the Baptists had the opposite effect on Besson, for in its very pages he discovered the shaky foundations of paedobaptism. To this was added a visit to the churches of Ainaz and Saint Pothin where there were large baptisteries, and, above all, during a conversation, certain passages of Scripture were brought home to him. Besson, convinced by the evidence, the moment he understood it, "and taking the word of God as indisputable authority," decided to obey, in spite of all the difficulties that such a step would bring. He resigned from the Reformed Church and "one night," as he relates it, "not even knowing

where the little meeting-hall was, I found my way there. . . . Hardly had I stepped inside when Pastor Cretin asked me to speak, and to the great surprise of the brethren who looked upon me as opposed to it, I asked that I might receive the symbol of the death of myself and of my sins." It was a jump into the dark, and it brought him many struggles and difficulties, through which God brought him with blessings. He had everything to lose: his ecclesiastical standing, his friends, and the esteem of his parents. His grieved mother wrote him: "You want to become a vagabond with no friends, and be called a Baptist." His professor Godet wrote trying to dissuade him, and Besson answered him with arguments taken from the commentator's own books. He became so poor that when he wanted to publish a pamphlet called "Why I was baptized," he was obliged to sell a gold watch given to him by his mother. It was very like him, not wanting to sell it to a dealer, to send it to his mother herself with the request that she purchase it so that he might publish the pamphlet. She did, and years later, after her death, Besson got back the watch and used it for many years. In the prologue to the pamphlet he wrote: "Having thought that I had been baptized, and that not being the case, I now recognize my mistake. . . . I was quite sincere in my error, but since God was pleased to show it to me, I should have been guilty had I continued thus any longer, even though it had been for only a day, even if it had been for only an hour." Not long afterwards the Boston Baptist Mission accepted his services, and for several years he worked in the North of France. His spirit of independence caused him to be fined and several times to be put into jail, for he would not submit to the "previous censorship" of the police the tracts he distributed, nor get a "permit" to celebrate religious meetings.

Some French Baptists who had emigrated to the Province of Santa Fé in the Argentine Republic, wrote to Besson, asking him to find a pastor for them. Besson heard this call to "come over . . . and help . . .," and after thanking the Boston Mission he sailed, steerage class, arriving in the Argentine on July 25th, 1881, as an immigrant, with no salary, but with his heart on fire. And it was there, in his adopted land, that he became a real apostle of liberty of conscience.

Right from the beginning he started to fight for the separation of Church and State. Due to the difficulties encountered for the extension of the work, he began by trying to obtain the Civil Register, that is, the secularization of cemeteries, and bringing birth-rolls, marriages, and death-certificates, under State control, whereas till then they had been in the hands of the Roman clergy. Out from the country district where he was, he started his campaign by publishing articles in the lay press of the large cities. Under an olive tree in the town of Esperanza, is the grave of a girl Besson preferred to bury in the garden of her parents' home, rather than give in to an unjust law by handing over the body to the Roman Catholic priest. Naturally, all this brought its struggles! "It is forbidden," wrote Besson "for evangelicals to be born and to die as citizens."

Soon after, he settled in Buenos Aires, where he continued even more strongly his campaign in favour of civil liberties. There, too, he resisted what he calls his first temptations in Argentina; other Protestant ministers had been able to obtain, through the diplomatic representatives of their respective countries, official recognition as religious ministers to their community and thereby the authorization to perform baptisms, marriages and burials. In spite of the pressure brought to bear on him by the Swiss representative, Besson would not give in, "not desiring to enjoy the theocratic privileges of the clergy, but preferring like the Huguenots in France until 1789, and the



nonconformists in England, to be considered outside the theocratic State, and to experience the risks and the dangers of liberty": he made his choice, and faced all the consequences.

Once more a practical case strengthened his newspaper campaign and his numerous visits to State ministers and members of Congress. A Baptist couple were to be married. How? Legally it was impossible, unless they gave in and went to the priest. As the Civil Register did not exist, Besson drew up an historic document which figures in the minutes of the church he founded, and once it had been signed by two witnesses, he declared the marriage performed. A copy of that document, with a petition, was delivered to the Minister of Justice of the Nation, asking for the marriage to be entered in the Civil Registers, when they should be created. The outcome was a favourable decision by the State Attorney.

Since 1888 the Argentine has had a Civil Register. Evangelical work would have been very difficult had it not been for that victory.

Later Besson received a considerable sum of money left to him in his father's will, which he applied to the erection of the First Baptist Church in the Argentine; an old building now, in which the congregation he founded still meets, of which God has given me the privilege to be the pastor since Besson's retirement.

He was a fiery preacher and an aggressive controversialist, but deeply sincere and consistent: his blows fell as much on the side-tracked Roman Catholic Church as on scepticism and materialism. Although he was disorderly in his production, he wrote innumerable religious pamphlets which to a great extent he edited and distributed personally. A deep thinker, he specialized in Christian Evidence and Bible Criticism, and made a Spanish translation of the New Testament which is an admirable work of reference.

When 57 years old, he married Margaret Mealley, the widow of George Grahame, the first English Baptist missionary to come to Argentina, and with this gentle Christian lady, he shared 27 years of his life.

He was a man of unfailing energy. His striking figure, which, according to a certain newspaper man, was like that of Darwin or Tolstoy, was well-known and respected in Buenos Aires.

A pastor of another denomination said that the first thing he had been asked on arrival in London was if he had seen "St. Paul's," and on arriving in Buenos Aires the question was if he had seen "Don Pablo" (Paul Besson).

He gave up active work only a short time before his death, and then it was at the request of his brethren in the faith, but even in his retirement he continued fighting bravely with his pen, right up to the end.

Shortly before leaving us, he was heard to say, "It is a good thing that salvation is not by works, but by grace, for what works could I do now?—and what have I done to deserve salvation? Nothing! Nothing!—but Christ did it all!"

Over his grave in Buenos Aires, his spiritual children of the River Plate republics have placed an austere granite tombstone, as an emblem of his simplicity, of his hard life, of the strength of his Christian character and of his works which follow him. This short inscription describes what he was: "Apostle of the Gospel and of liberty."

As we praise God for men like Paul Besson, let us not forget that we live in times when despotism and tyranny are casting their shadow upon the earth and over the minds of men, battle with faith to keep unfurled the flag of glorious liberty which our forbears have passed

on to us. Let us not be content to glory in being spiritual children of this or that great Baptist who honoured our history,—even of Paul Besson—but rather let us pray God to make us worthy and fit to fight actively and courageously in this our day, defending and spreading the faith that was once delivered to the saints.

## TRAGEDIES AND VICTORIES OF BAPTISTS IN RUSSIA.

[By the REV. I. V. NEPRASH, Philadelphia, Pennsylvania,  
Representative of the All-Russia Baptist Union.]

The tragedies of our fellow-believers in Russia continue. Their sufferings are rather on the increase. It will not be an exaggeration to say that the difficulties in the religious life of the country are far greater today than ever before. This statement may contradict the description given in the daily press, but my information does not come from that source, neither is it gathered from two-week visitors to Moscow, Leningrad, and a few other show-windows. There are several reasons for such a difference in describing the situation in Soviet Russia.

One is that there are two varieties of communism. Twenty-one years of the detailed study of communism, in Russia and in many other lands, led the speaker to this firm conviction. One variety is the theoretical, mostly for export to other countries, and the other the practical (or rather, communism in practice) for domestic use in Russia. These forms are not only different, but opposed to each other.

While in Belgium a few years ago, the speaker had the privilege of meeting George Solomon, former Secretary of Commerce in the Soviet Government, a highly trained man, one of the leaders who helped Lenin to establish communist rule in Russia. A former atheist himself, the speaker pointed out to Mr. Solomon that Christ is the only way out of personal and national difficulties. Calvary was applied to Mr. Solomon, and after five hours of fellowship, he fell to his knees, and literally cried to heaven for forgiveness, cleansing, and for the renewing of his heart and life. After his conversion, he became quite frank in his statements concerning the leaders and their actual aims. While most altruistic words are used in theory, the most egotistic aims are pursued in practice—such would be the summary of his description.

This contradiction explains the rigid censorship of mail in Russia, both incoming and outgoing. Woe to our brethren who dare to write to outsiders about difficulties in their lives.

This explains also why no one living in Russia is permitted to leave the country. Some are sent out, but their families are kept behind as hostages. Only those escape who risk their lives, and they are the only ones who dare to talk openly.

This is also the reason why only certain kinds of foreigners are permitted to visit Russia, and even they are constantly watched while in the country.

Our brethren live in such an atmosphere, and it is a tragedy in itself to be so imprisoned all the time. None of our brethren were permitted to come to the Berlin Congress, and none is here as a delegate.

In spite of the promises of the so-called new constitution, and all kinds of affirmations concerning religious liberty in Russia made in other lands, and especially in the United States, the fact remains that religious persecution in Soviet Russia not only continues, but is even on the increase. The following statement, taken from "Bezbozhnik," the official Moscow publication, is perhaps the clearest description of the situation there:

*"We fought against religion, fight now, and will fight until it completely disappears from the consciousness of the people."*

Baptists are in a peculiar situation among the evangelical bodies in Russia, partly because of their number, and chiefly because of their spiritual influence over the masses. The superficial explanation, given usually by short-cut visitors to Moscow, that Russia is fighting religion because they never knew the right kind of Christianity contradicts the facts. "What can we do with you accursed Baptists?" asked the City Commissar (Mayor) of my successor, the pastor of the First Church in Leningrad. "We know how to deal with the formal Church, but have no weapon against you." When the pastor pressed him, the Commissar gave the reason. "You have convictions." It is the living Christian with a living faith in the living God, and love for that God, who baffles the rulers.

Owing to the strict censorship of mail, it is difficult to secure exact information concerning the actual situation in Russia, yet the information the speaker possesses is sufficient for making a statement that it is literally a question of life and death for our people there, and especially for the workers. More than half of the religious workers have already been done away with. All men, and even women with wider influence, are either in prison or in exile. Many have been done away with, and some in the most cruel way. It is a pity that our people have had to starve to death. Jews are far ahead of us, as the speaker learned in New York. They are sending packages by thousands to their fellow-religionists in Russia, while the speaker is forced to turn to non-Baptists to secure funds for the sending of help to our suffering people in Russia. "Unless you do something at once, your help will be too late for many," wrote one of our leaders. Some are writing about "big plans for Baptist work in Russia," but are reluctant to save those Baptists already there. This is also a tragedy for the Baptists in Russia.

Yet alongside the tragedies there are victories to be recorded. The twenty-one years of continuous oppression and persecution of our people in Russia have forced them to reclassify the values of life. No ordinary middle-road Christianity can survive under such pressure. First things must be put first, and depended upon, and this is one of the blessings of the situation.

The last copy of the Bible was published in Russia in 1928. The following year, a government decree was issued for the confiscation and burning of the Scriptures throughout the country. Practically all Baptist church buildings have been confiscated. Illegal religious services are strictly forbidden, and attendants severely punished. No influence of the Bible, no encouragement of common worship, and of the preaching of the Gospel; and yet, the Lord's work goes on. It is a mystery to a careful observer, and no wonder it baffles the atheistic rulers.

The explanation is very simple: the persecution brought the true believers so close to their Lord that they literally live by Him. The Spirit of God is able to reveal to them new beauties of their Lord, and they have fallen in love with Him in a new way. His cause, the salvation of souls for whom He died, including those of His enemies—this is the primary consideration. For His sake they forsake their personal interests, count their own comforts and even physical life as nothing in order to accomplish the one thing for which the Lord set them free—to glorify His name, which is so blasphemed by others. To the question "How is it possible to go on with the Lord's work under circumstances such as these?", a simple answer may be given—"Our brethren go on, pay the price, go on, pay the price, and are willing to pay any price." This stubbornness of religionists (an official term) causes the rulers to rage more against them, and this, in turn, brings them still closer to the Lord.



This is the victory of our brethren in Russia. It is the marvelous phenomenon of this age, and it is sad that it is so little known outside.

The tragedies are beyond description, some of them of such a nature that you would not be able to stand it if some cases were described as they happened there. At the same time, the spiritual height to which a believing soul is brought under such treatment is also beyond description. If some experiences were told in detail, many of those who live at ease would even doubt their truthfulness. The tragedies are physical—the victories are spiritual.

Our relation to our fellow-believers in Russia is plain, and is described in the Holy Book when it speaks concerning the unity of the body of Christ "One body, and many separate members." The Bible says—"Whether one member suffer, all the members suffer with it." May that be our experience! After all, this is what makes us one, and not only a formal registration. If we fulfil this part of the verse, we shall become partners in the second part, when Russia is finally opened for the Gospel. "When one member is honored, all the members rejoice with it." The latest report which comes to the speaker officially is most encouraging: "Know yourself, and pass it on to others, that the spiritual hunger of the masses in Russia is about ten times stronger today than ever before."

God permits things in Russia which are beyond our understanding. Our mental yardstick is too short for His plans. We leave to Him the direction of the affairs of this world, including Russia, and humbly pray the Prince of Peace to hasten the day of His victory. There are signs that it is approaching—in Russia also.

## WHAT HAVE WE TO SAY TO THE COMMUNIST?

[Address by DR. L. L. GWALTNEY, Birmingham, Alabama.]

The subject assigned me is stated in the form of a question. It is, "What have we to say to the Communist?" But to approach the subject in any intelligent way we should have to learn just what a Communist is, what he believes, what he teaches, what are his economic and political views. Then if we can ascertain what a Communist is, the question to be raised is, What would we as a religious people say to him?

Well, we would certainly commend the good in all men and that whether they are individuals or groups who are bound together either by fraternal or political affiliations. (And usually, if we look deeply enough, we shall find that there is much good in men with whom, on general principles, we do not and cannot agree.)

Moreover, we must recognize that in the New Testament there is found a form of religious Communism, in that certain of the early Christians had "all things in common." But that was only an expression of the spirit of love and fellowship the early Christians had one toward the other. It was a matter related to the Christian community within the state—within the Roman government—but it had nothing to do with that government. Indeed, the form of Communism mentioned in the New Testament was not a political organization at all for it enacted no laws, it elected no rulers, there was no one elevated to a dictatorship. There was no world-wide propaganda directed toward the change or overthrow of other governments—to change them by peaceful means, if possible, but to overthrow them by force, if necessary. There was no "Third International" nor centralized political organization such as heads up in Moscow. There is a vast difference, then, between the community of goods found among certain of the early Christians and in the Communistic political philosophy concerning which we hear so much today.

What then does the term "Communism" imply as it is used in our times? It is a system of social organization involving common ownership of the means of production. As the term is generally understood on this side of the water, it is a system of political philosophy closely related to the type of socialism which was espoused by Karl Marx. (Marx was a national socialist and is regarded as the father of Socialism. He had a most astute mind and cogent pen and he exercised a most profound influence all over the world but particularly in Germany, France and Belgium; and as a correspondent of the New York Tribune his influence was great in America.) He believed in and taught state ownership and control of all productive industries requiring capital to carry them on and that all industry should be managed for the benefit of working men. By this means he thought that there would be no opportunity for private individuals to amass fortunes and that the capitalists, as a class, would cease to exist. Thus in a word for the doctrine of Marx and it is probable that many Communists in our times find their political philosophy rooted, at least to some degree, in his teaching.

A Communist then is one who believes in and adheres to the principles of Communism. But the radical Communists such as those who are the leaders of the movement in Russia, have gone much further than Marx in their extreme views. They hold that the state should not only control the wealth of its citizens and share it equally among them, but that one from the proletariat should be exalted to power and rule in the interest of Communism; and by the same token,

that parliamentary government should be abolished; that religion is a fallacy and an opiate which puts the people to sleep and that God, Himself, is only a myth.

Now it is easy to believe that not all Communists are so radical as to hold these extreme views. Indeed, I am sure that very many of them do not but we are thinking about the Communistic philosophy as it is espoused and propagated by its leaders. In fact, there were many thoughtful men who, although they regretted the terror and extremes of the Bolshevik revolution in overthrowing the Romanoff dynasty—though they regretted this—yet they hoped that Communism might point the way out of certain social and economic difficulties. But it is probably true that after observing it for twenty years as it has obtained in Russia, not many of those people would now have any hope of Communism curing any of the economic or political ills of our times. Having said this much with reference to the Communist, the question now to be raised is, What would we say to him?

First, we would say to him that his doctrine of political Communism finds no basis in the New Testament scriptures.

Secondly, we would say to him that Communism finds no sanction in reason, for human nature being what it is, if the goods of a state were divided equally and evenly among its citizens, the improvident would waste their substance in riotous living while the more thoughtful would profit by the weakness of their fellows and would come again into possession of the wealth. And if the equalization of goods were enforced by law, that on one hand would penalize industry and thrift and on the other, would encourage idleness and waste. In fact the equalization of goods is not working satisfactorily even in Russia, since some of the Communistic comrades are living in luxury while the majority of them are living in squalor and want.

Thirdly, we would say to the Communist that any political system, be it Communism or what not, which ruthlessly attacks religion and tries to banish God from the hearts and lives of men, must be both condemned and opposed. For any attempt to abolish God from this world, is not only sinful in itself but is both futile and foolish. Religion is empirical. It is impressed upon man by his observation of the very elements about him. It is a by-product of the life-process itself and is no more to be eradicated from the hearts of men than life itself is to be extinguished on the planet. (Let us never forget that the Heavens still declare the glory of God and the firmament showeth His handiwork; and the Heavens will out-teach all the teachings of the Communistic atheists, though the universities of the land were filled with them.)

Fourthly, we would say to the Communist that his political philosophy must be opposed because it also leads to the totalitarian state. And when a state becomes oppressive; when its rulers insist that men were made for the state and not the state for men, and when the rights of body and property and the freedom of religion are taken away—when these are gone, the deed is done—and it makes little difference whether the cause of it is found in Communism or Fascism. Therefore, we who wish religious liberty for all people, can accept neither Communism nor Fascism when each of them abrogates inalienable human rights and enthrones in its place a political and religious tyranny.

It does not come within the purview of my subject to discuss Capitalism and yet religion is not to be detached from the economic and social well-being of men anywhere and everywhere. Nor may one system of political economy be understood except it be seen in contrast with others. It must be frankly admitted that much of the trouble with the world at the present time is due largely to the partial

failure of Capitalism and when it failed there sprang up all kinds of political nostrums and panaceas for the world's ills. The fact is that there is not a nation in Europe which really wishes to be ruled by a dictator, but the World War left the people discouraged, destitute and ruined. Then following the war when Capitalism failed to function as formerly, this greatly added to the distress of the people, with the result that they yielded to the iron hand of the dictator, not of choice but as a means of individual and national salvation.

Men sing much of liberty but a liberty to starve to death is not greatly to be desired by anybody. Hence, many men when put to the test will swap liberty for security. They sacrifice the ox for the tenderloin, the cow for the milk bag, patriotism for pancakes and freedom for a dish of fritters. Esau was not the only man who sold his birthright for a mess of pottage. That thing has been done by several nations in Europe.

Capitalism not only failed in certain countries of Europe but it partially failed in America. It was temporarily like a big giant knocked out of the ring, wallowing in the dust on his back. In 1933 six thousand banks failed in the United States and every bank in the nation would probably have failed had not the President stepped into the breach and closed them all by executive order. Not only so, but from 1930 to 1935 about 200,000 corporations and other business institutions were driven to the wall. And if that did not mean a partial failure of Capitalism, then we shall need to find some new word to explain what really happened in this country.

But Capitalism is again getting up out of the dust and getting on its feet and as it is doing so, it is becoming more responsive to the demands of the public and more considerate of its employees. This is seen in the case of the United States Steel Corporation which is the criterion for many other corporations and which sets the pace for them. Last year, 1938, forty-two and five-tenth cents out of every dollar the corporation received went to labor and as indicated, many other corporations are coming to share more largely with their employees.

Just as Capitalism does not come within the purview of my subject, neither does labor and yet the whole of our social order is bound up with labor. All right-thinking men will wish that all workmen have a fair and equitable share of the world's goods. They will acknowledge the right of collective bargaining and the right of strikes in order to attain a higher wage when oppressed by soulless corporations. But it is only fair to say that labor also may become oppressive. It has no right to take over the property of others nor to sit down upon it nor to prevent other men from working who wish so to do. The Supreme Court of this nation, taking knowledge of this fact and seeing the injustice of certain demands of labor, by a decision recently handed down, upset all of the plans and efforts of the sit-down strikers.

The fact is that the demands of labor on the one hand and the perpetual and ever increasing burden of taxation placed upon all productive industries, may easily kill the goose that lays the golden egg, in the sense, that they make it impossible for industry to survive. Indeed, that has almost been done, since nearly every man who has surplus funds is afraid to invest it in anything. Hence it is that we have the anomaly of the unemployment of capital on one hand and the unemployment of labor on the other. But notwithstanding the difficulties that are faced under the system of labor and capital, yet under this system, men still possess their inalienable rights of person and property, of political and religious liberty, of the freedom of speech and press and this makes it infinitely better, at its worst, than any form of totalitarianism is at its best.



Finally, as to all of these "isms" that are in our day coming out of Europe, namely, Communism, Fascism, Nazism or any other form of collectivism, we on this side of the water desire only one "ism" and that is Americanism. Here our people are made up of nearly all of the races of the earth. (They have all entered into our citizenship and they are all equally welcome among us.) Here we have a free church and a free state and we deplore the fact that such an anomaly as a state church exists anywhere in the world. And I am going to say that the Baptist witness will not be completed so long as a state church exists anywhere. The church of the Living God and the religion of the Lord Jesus do not need to be supported by the arm of Caesar. Neither ought ministers of the gospel to have their salaries paid out of public funds, that is, state funds and thus have their lips so subsidized that they cannot declare the whole council of God against iniquitous governments and spiritual wickedness in high places.

But if I have seemed to exult in Americanism with its free institutions, its separation of church and state and absolute religious liberty for all men, let me hasten to say that we do not think Americanism, in and of itself, is at all sufficient unless it can be undergirded and sustained by the Christian religion. We need Christ in this country more than we do standing armies and battle fleets and gold surpluses and bank reserves. This is what we would say; it is just what all American Christians would say. And with reference to this matter let me quote for you two statements from two of the presidents of the United States—the first president, George Washington, and the present president, Franklin D. Roosevelt. (But I quote the statements not because presidents uttered them but because what they said is both sanctioned and implemented by the truth itself.) Washington, the father of this country, said in his Farewell Address, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports"; and then he added, "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." That is from the father of this country and simply stated means that government must rest upon morals and morals must be supported by religion. Yet notwithstanding, there have arisen in certain parts of the world blatant and ambitious dictators who would proscribe and interdict all religion.

The present president of the United States, Mr. Roosevelt, in one of his recent addresses said, "Storms from abroad directly challenge three institutions indispensable to Americans now as always. The first is religion. It is the source of the other two, democracy and international good faith." And then he added, "Where freedom of religion has been attacked, the attack has come from sources opposed to democracy. Where democracy has been overthrown, the spirit of free worship has disappeared and where religion and democracy have vanished, good faith and reason in international affairs have given way to strident ambition and brute force." All Mr. Roosevelt meant to say is that the freedom of religion cannot be maintained except in democracies. That he was right is seen from what has happened to religion under the dictators of Europe. And since this is true, we say again that we must choose democracy with all its weaknesses and capitalism with its partial failures rather than any form of collectivism with its political and religious tyranny.

## WORLD PEACE.

[Address by DR. S. W. HUGHES, London, England.]

Let us consider this urgent matter in terms of a three-fold creed:

1. We believe that the desire for World Peace is common to the vast majority of the 2,000 million inhabitants of the world.
2. We believe that this universal desire is an expression of the Will of God—therefore it will prevail.
3. We believe that Jesus Christ, "The Prince of Peace," can make mankind capable of achieving this world-hope.

## I.

*This Majority-Desire Must Become a Common Passion in the Faith That It Can Be Fulfilled.* There can be fulfillment through faith, understanding, service and sacrifice. President Roosevelt has affirmed the solemn duties of leadership, and the common people must discipline their desire to dynamic power. The desire for Peace is as universal as the fear of War—and Peace must prevail. If, as an American Senator (Senator Borah) asserts: "Twelve men today could plunge the world into War without consulting a single citizen," there ought to be enough intelligence and moral fibre amongst 2,000 million inhabitants of this planet to avert such a hideous crime against God and Man. In such peril every citizen ought to be dedicated to Peace, Justice and Honour:

Never one man achieves  
The good for ages due,  
One dreams his mighty dream  
Ten thousand make it true.

All men for every man—  
A singing multitude—  
Work out the shining plan  
Achieve the eternal good.

*We Need Faith and Understanding*—Faith that God can lead believing people from a fear-ridden existence to a life of peace with international justice and honour. Terrific demands are made on the morale and brain of Man. He must understand the relationship between moral indifference and material chaos, between unrighteousness and war, and, above all, the awesome power for good which lies hidden in Man's God-given faculty for knowledge, industry, and service.

*Abhorrence of War Is Not Enough:* It must run deep to reasoned fear of secularism and irreligion. The study of post-war humanism has surely left us convinced that unrighteousness is man's undoing, that unbelief towards God leads to cynical undervaluation of man in power—politics. Human values fall when God is ignored. Science and education without reverence for God may bring cunning brutishness. The strategies of evil are worked through the debasement of keen intelligence. The implements of slaughter index amazing knowledge and skill.

*The Duty of An Understanding Mind.* Why have a few Ex-Soldier-Dictators held the world in thrall to their word? We know that God-fearing people would not long remain in pawn to their militarised power. In 1922, newspapers were misspelling Hitler's name, and dismissing his propaganda with contempt. In six years of his Chancellorship he has remoulded the life of Germany, and Nazism has profoundly

affected the life of a Continent. Today, fear and rearmament are ironical tributes to his power.

(a) Will history relate his rise to power to the collapse of the German mark fifteen years ago?

(b) Did economic distress lead to the surrender of individual freedom to a Dictator's power so that he might rehabilitate their fallen civilization? In those days financial collapse meant that the savings of the Middle Class were wiped out. Salaries paid every three days were likely to lose a quarter and half of their value unless converted into food or commodities in the next thirty minutes.

(c) Do the early post-war relationships and treaties suggest that: "Reform delayed is revolution begun"?

(d) Is militarised Nationalism the answer to a common indifference towards international ideals that remain though the machinery of Federation may change? The dread is that Nations will fight if they do not federate—and federation for mutual good ought to be the immediate task of Leaders and People.

(e) Will America and Britain lead in uniting the fifteen Democracies in what is called by Clarence K. Streit—"Union Now"? A review of their powers: material, organic, and moral confirms the view that a pacific and progressive Fraternity of Nations is possible on the basis of which the potent powers of mankind would find their God-willed purposes. The dread alternatives are hatred, fear, and rearmament—which means the perversion of the labour of the common people for that which they abhor. If Axis-powers can unite, surely the Democracies can find a way of Federation. Meanwhile not one of them ought to perpetrate the grim irony of supplying war material with which to menace their own civilization.

Turning pruning-hooks into spears is galling work for man made in the image of God. Even employment therein cannot allay fears of inflation, and then, that falling mark and poverty again which have argued the dictators rise to power. The dictum about "fooling some of the people all the time, and all the people some of the time, but not all the people all the time" has relevance for this age which is being shocked into disillusionment. Today and a distant yesterday give guidance to common people.

*Dictators Fear the Common People.* They fear to trust them with the freedoms of true citizenship. In their ruthless censorship, they seem to disregard common intelligence and conscience, and then proceed to inflame ill-informed patriotism into warlike passions. The fear of freedom for the common people is an augury of declining dictatorship. There is no abiding sovereignty in scorn of Man's regal freedoms of thought, speech and conscience.

*The Enemies of Christ Had Their Serious Foreboding When "They Feared the People."* They crushed them for a time, and spat on Him, but the common people rallied after His Resurrection, and they speak God's assurance through all the Centuries, that He will make His believers to prevail. Pentecost, from whence the upward final march of Man began, was heralded by an ex-fisherman, and 3,000 ordinary people converted to Christ, began a work that soon eclipsed the paganism which, at first, outmatched them with its revolting brute-force. "Christianity overcame because the Christian beat the pagan in living, in dying, and in thinking—he outlived him, outdied him and out-thought him" (The Record, U. F. C.). Let the common people hear Jesus gladly, and the world will hear less and less of craven people cowering beneath authority that never wins true loyalty.

## II.

*The Desire for World Peace Is An Expression of the Will of God.* Neither tyranny nor indifference can cancel out the will of God. Man's

true destiny is fixed in the changeless mind of God. What God the Father has willed, Man the "Brother" must fulfill. With sublime confidence God made the inspired heraldry of the Incarnation to proclaim "on earth, peace, goodwill towards men." It seemed grotesque: "a babe wrapped in swaddling clothes, lying in a manger," destined to meet the might of Rome, to transcend it in His Cross, then by His Resurrection power to begin to raise Man above everything against His holiness and love. The Incarnation means that God is on earth the Infinite pledge of "peace and goodwill toward men." "Every battle of the warrior is with confused noise and garments rolled in blood." The pacific issue of the Incarnation is as clear to the mind of God as it is essential to the life of Man.

*All Evil Is In Conflict With God—That Is Its Doom.* However long the process "God is our refuge and strength" because He is God. He maketh wars to cease to the ends of the earth and because "the earth is the Lord's" war is monstrous mockery here. The majesty of His Creatorship is upheld in His Fatherhood. To God the Father, all war is civil war, and it can become family-murder in a veritable paradise. As God becomes God to Man, war will become as alien to his thoughts as it is to the mind of God. The wages of irreligion is a solemn warning to Europe and the world. Because God has been deemed irrelevant to life, Mankind is competing with implements of death to battle for a fear-ridden existence. And still God "The All-Loving" and "The All-Terrible" too, does not yield His purpose. He can make believing Man capable of its fulfilment. This makes more terrible the teaching of people by their imperious Dictators to say: "Our wills are ours to make them thine." This debasement of Man's moral nature is surely reaching a critical phase, so much so, that a Dictator whose annexation-subtleties have increased his Nation by millions dare not let an Ex-Submarine Commander go free from his unjust incarceration to teach that:

"Consciences and souls were made  
To be the Lord's alone."

There is moral prophecy in the drama set between Hitler and Niemöller. Concentration camps are within the circuit of God's judgments.

*We Must Not Be Crisis-Driven From Faith in God.* God is at work in the terrific paradox of rearmament and abhorrence of War. A common revulsion of feeling may become a revolution in thought and conduct. The breaking of the bow and cutting the spear asunder can be done for God by those who made them. If a few Ex-soldiers can enforce rearmament, God can move their disillusioned workers to rise up for justice, peace and disarmament. Experienced soldiers, whatever the zeal of young recruits, are passionately arguing for reason, arbitration and peace. "Our God is marching on." Meanwhile, His enemies are finding that victories may not mean victory. The enemies of God and Man will finally learn that nothing fails like their success.

### III.

Jesus thrilled to stir men's hearts with the prayer: "Our Father, Thy Kingdom come, Thy will be done on earth as it is in Heaven." Such praying made His enemies wince. They became skilled in cruelty to prevent such praying. But a few kindred souls caught the gleam of the Saviour's mind and risked death to spread this revolutionary hope of a new world. How else can "Man" live except with the conviction that the Will of God worked out on Earth gives befitting purpose to life, and immortal hope, too.

*Belief in God and Man Through Jesus Christ Would Place Man in the Centre of the Universe.* People were not created to be the slaves of externalism, human cogs in commercial machinery or cannon-fodder



for wars which they do not instigate. Jesus would make Man conscious of his central purposeful place in a universe where he sees God making all things for him. Otherwise when the suppression of Man passes into depression, we can understand how volcanic forces may spread insomnia amongst Rulers who seem haunted by the people enslaved to their ingenious power. Nietzsche is reported as saying that there has only been one Christian and He was crucified. Nietzsche failed to see that Christ, by the Cross, created people who justified the unwitting compliment of having "turned the world upside down"—and such people can do it again.

*We Believe That the Forces of Renewal and Hope in Christ Are Stronger Than the Forces of Evil and Reaction.* Christ is not our problem. He is our Saviour. He is more than an interesting figure in history. As Sovereign Ruler of all Mankind, He is the interpreter of history and the Judge of all Mankind. People and Nations will live as becometh moral and immortal beings when they believe of Christ: "For of Him and through Him and unto Him are all things." That's the faith that will bring peace in the human heart and in the soul of Mankind. Obvious conclusions must intensify our Christian witness.

(a) *World-Peace Must Be Sought for the Fulfilment of Christian Ideals.* Fear of War must be coupled with the fear of its causes and consequences. We have to fight against Insular patriotism. False imperialism with its military sovereignty. Secularised Education leading to paganised industry and commerce. Industry and skill must serve human need. Labour must be regarded as the instrument of God in answering Humanity's prayer for "daily bread"—bread for body, brain and spirit. It is scientifically computed that man could make the earth's wealth exceed his needs six times over, yet inventions become our fears and genius may become the genesis of slaughter. Man, in rearmament, is displaying ability and wealth equal to all his social needs.

(b) *The Realism of Jesus Must Become the Rationalism of Man:* Jesus reckons with human nature first and insists upon its reconciliation to God as the beginning and basis of human relationships. Now, Dictators are capturing Schools and Churches lest that be taught—but the sublime doctrine awaits Man's disillusionment and will accomplish it. Seeking first the Kingdom of God and His righteousness in His infallible assurance that all necessary things would be added to us. For trifling with that order, Man becomes subordinate to things. If God were first, Man would become regal.

(c) Christ's World-conception of Man is the only thinkable Internationalism. National inter-relationships need dignifying by Christian honour and trust. Even biology argues the wickedness of racial hatreds. Mankind is varied by unchosen parentage. To make birth an argument for estrangement or persecution is sin against the Fatherhood of God and against human parentage. "God hath made of one blood all nations of men for to dwell on all the face of the Earth" (Acts 17:26).

Christ alone can blend National characteristics into human harmony. He did it in His discipleships. It was one of the marvels of Pentecost, and after a keen debate in the Early Church, the kinship of all Believers regardless of Race, Rank, or Colour, became a part of this wonderful Gospel. Nations are mutually dependent—Imports and Exports attest this. The growing demand for access to raw materials accords with God's intent. The Lord's prayer is an inspired sanction for this plea.

In things of the soul, a Baptist World Alliance can illustrate the powers that transcend all National barriers. London had a thrilling illustration of this idea when Toscanini (Italian) conducted Orchestral

Expositions of Beethoven (German) before English audiences with all the world able to listen-in. Truly: "Mankind are one in spirit."

We believe that the one God and Father of all Mankind can make Mankind one through His Wisdom and Power. For universal Man Christ is the way of life. This claim is exclusive to Him. The Whole Church of Christ must witness in this victorious faith. The age demands our utmost for Christ. Humanity is lost and ruined without Him. But in His Sovereign Power, He can make all things new—and all Christians are ordained to be Co-workers together with Him.

*Christianity Is the Only Answer to Man's Despair.* The Christian Church can only retain its title as insight, unity, urgency, mark its witness for Christ. World-events move with critical speed. Unbelievers are making great haste. Nations are being changed with appalling disregard of Christian standards. It is generally assumed that the conflict is between the "isms" of Nazism, Bolshevism and Communism. On these contentious levels, there can be no peace. There is a deeper challenge which Christianity makes to every secular "ism." The real issues are between belief and unbelief, between righteousness and un-righteousness. The world's great heart is aching because its mind is confused through separating its "isms" from people, its problems from personality, and in its fears, it is saying of armaments: these are our refuge and strength. In the presence of such means of escape, we Christians are God's people of destiny. Before the Cross of Christ in a war-fretted world, we have come to a new Judgment Day, and, as we see our adorable Saviour despised and rejected of His enemies, are we willing and worthy to answer the challenge of those "two arms outstretched to save" all Mankind? God is saying: "BEHOLD, NOW!" In the inspiration of His confidence, and knowing that no power in the conscription of Man by his imperious rulers, can finally outmatch the eternal forces with which Christ invests His consecrated followers, the Church of Christ can prove the deciding factor in leading this troubled world to

"The day in whose clear-shining light  
All wrong shall stand revealed,  
When justice shall be throned in might,  
And every hurt be healed.

"When knowledge, hand in hand with peace,  
Shall walk the earth abroad,—  
The day of perfect righteousness,  
The promised day of God."









Mrs. F. W. Armstrong,  
Plattsburg, Mo.



Mrs. Ernest Brown,  
*Chmn. of Women's Committee,*  
London, England.



Mrs. Albert Matthews,  
Canada.



Mrs. S. W. Layten,  
Philadelphia, Pa.

VII

SOME

NOTABLE

ADDRESSES

BY

WOMEN \*

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\*N. B. Others are included under the sectional headings covering their topic. See III (Mrs. F. W. Armstrong), V (Mrs. Alexander Dow), and VI (Mrs. Ernest Brown).

## THE WOMAN'S PART.

[Address by MRS. W. J. COX, Memphis, Tennessee.]

If we could look back upon all the running centuries that make up the ages we would see that man and woman form the pattern of life. God, the Eternal, Tireless, Yearning Creator, cannot lay aside His plan for mankind until mankind finds its perfection in Him.

God created man in His own image, in the image of God created He him: male and female created He them. Man and woman in turn became creators, imprinting the designs of their lives upon each succeeding generation. The ultimate purpose of God in humanity is that it shall glorify Him. In the fulfilment of this purpose history holds gaps because men and women possess the power to delay God's purpose but they can never defeat it. As men and women have struggled, succeeded, failed, sinned, lived and loved they have left the imprint of their lives upon every generation. The history of the race is suggested by Michael Angelo in his painting on the ceiling of the Sistine Chapel. There he portrays Mother Eve reaching up for the apple of knowledge while Adam struggles to bend the bough down to her reach. The painting carries the thought that each has always made it easy for the other to sin. In like manner, they have helped each other to rise. Like Alpine climbers man and woman are roped together. Together they may climb to the heights but if either slips both will ultimately fall to the depths. Man nor woman long advances without the other. Barrie wrote, "The most gladsome thing about humanity is that so few have fallen into degradation; the most tragic that so few have risen to the heights." Truly, it is tragic that history enshrines so few, made in the image of God, who have risen to great heights. In the economy of God woman has a part in producing and moulding the race. The woman's part in every age is to help humanity rise to its final high destiny—to glorify God.

*Woman in Universal Life.*

In universal life woman has had a tremendous part. Though she is one-half the human race her influence has not guided the world. The history of woman is like the legend of Atalanta so fleet of foot none could overtake her. At last one more cunning than the rest outran her by casting at her feet while she ran three golden apples of Hesperides. Chided by her old nurse for losing the race when she might have so easily won, Atalanta replied, "Do not think I was vanquished—I was diverted." Through the centuries woman has often been diverted from her highest and noblest course by golden baubles the world has cast at her feet but she was not vanquished—only diverted.

At intervals all through history a woman's head rises above the crowd. There were noble Hebrew, Greek and Roman women; stern Spartan women. Early in Chinese civilization women enjoyed a social prestige equal to that of man. Marco Polo found matriarchal rule in his travels. Evidence of this prestige was also found among the Mound Builders. History records only the superwoman but it has been the average woman, unknown to history, who has produced and helped make up life, determining its manners, morals, often ultimately the destiny of nations.

It would be interesting to outline the history of woman from the days when she dwelt in tents, through the era when Joan of Arc led an army, down to Mdme. Chiang Kai-Shek's efforts in defense and preservation of her people; from the woman that looketh well to the ways of her household to Catherine the Great or Queen Victoria; from

the days when women concocted herbs for childhood ills to M<sup>de</sup>. Curie in her laboratory; from the poet Sappho writing six centuries before Christ to our day of novelists, journalists, commentators and world travelers. We could trace woman teaching the child at her knee to Clara Herschell or Mary Wooley and the thousands of teachers in colleges and universities. We could trace woman nursing a sick neighbor to professional and public health nurses, doctors, technicians, child welfare and social workers, in short, from Dorcas to women like Florence Nightingale, Clara Barton, Jane Addams. Apparently, man has been afraid of woman's maturity when in reality he should fear her immaturity. Along with her he should strive for conditions that make for ability, nobility, magnitude of spirit. Only thus can woman become a true helpmeet and collaborer in building a better world. If we should make two graphs one representing the status of Christianity in each of the sixty nations here represented, the other graph representing the status of woman in each of these nations we would find the two graphs practically identical. Christianity lifts woman in every nation. Thus, it becomes man's part as well as woman's to lift the world to a higher level of Christianity for the sake of the race and the glory of God.

*Jesus' Interpretation of Life for Woman.*

It remained for Jesus to reveal both to woman herself and the world in general the true capacities and contributions of woman. The attitude of Jesus toward women is meaningful because He revealed the principles and forms of woman's service not only for His day but for every age. He revealed for all time what should be the Christian attitude toward woman as well as woman's responsibility to the world. From the Scriptures we get no intimation that Jesus ever treated woman other than the equal of man. Nor was woman released from any moral or spiritual obligation. Reverently I affirm that only Jesus knew God's perfect plan for woman. Sin so soon after the creation marred God's ideal for them. The world had seen only her sinful state. Jesus, the living Word from the beginning, knew the Creator's perfect plan for her, thus knew what woman could become under God's will and His grace. Jesus never talked down to woman, rather the reverse; many of His most profound revelations were spoken to her. We see Him who holds the balances of eternity weigh the widow's gift "tinged with blood" as it fell into the treasury. His approbation of her sacrifice lifted that copper into the gold of eternal values. We hear Him say to another, "Let her alone; she hath wrought a good work on me." We see Him stoop and write in the sand and dispel forever that there was one standard of morals for man and another for woman when He said, "Let him that is without sin cast the first stone." At Jacob's well we see Him break traditions of race prejudice and social customs. No Jewish Rabbi could speak with a woman alone, but at Jacob's well we see "God incarnate experiencing the limitations of human life" asking a drink of a sinful, foreign woman. Over and over Jesus blasted the foolish traditional conventionalities about woman. One of the reasons Christianity so quickly captured the various races was because it lifted woman above sex to the dignity of a spiritual basis. In Christianity woman achieved a personality, a spiritual service. Though centuries have intervened we yet hear Him say to the women of our day, to the women of the Americas, of Europe, of Africa, of the Orient the words that He spoke to the woman of Samaria, "Woman, believe me . . . God is a spirit and they that worship Him must worship Him in spirit and in truth." "Woman, believe me . . . I that speak unto thee am He!" The belief of woman results in a fellowship which expresses itself in love and obedience in the world in which we live.



*Woman in the World in Which We Live.*

It is woman's part to share in the work of the world that she may also share in the fruits of all endeavor to reach the Biblical ideals of character, conduct and relationships. Woman, like man, reaches her best development when she knows the discipline of labor and the shared task. Centuries ago when China was faced with conquest by the Manchus the Chinese used a subtle weapon to gain victory over their conquerors. The Chinese installed the Manchus in palaces, gave them seclusion, ease, money, luxury, leisure, indulgences. Inevitably, the Manchus lost stamina and became worthless. Their span was soon ended. When woman is made a toy, given food, shelter, leisure without making adequate returns in labor she falls to a lower level of life. The women who have accomplished the extraordinary have been women who have worked. Clara Barton once said, "I have no mission, I have never had a mission. But I have always had more work than I could do lying around my feet and I try hard to get it out of the way so as to go on and do the next task." Women find their widest usefulness when they are not privileged parasites but active helpers. This is as true in the church as in the home. We are bound in the bundle of life together and woman's part is to bear her part in every realm of life.

Woman is the main stream of racial life therefore she has a vital part in making the lives of men and women. Back of almost every statesman, lawmaker, judge or worker usually there is a faithful woman just as back of every prophet there is almost always a Hannah. The woman in the home wields a mighty influence in individual, civic, religious, national and international life. All the family of Antonio Stradivari could sing except Antonio himself. His voice was harsh and discordant. But his passionate and gifted soul vibrated with melodies he could not express in song. As he followed his singing brothers along the streets of Cremona his heart burned with fierce longing. To hide his bitter grief he spent his time whittling woods while they sang in gay abandon. One day Stradivari heard of Amati the violin maker. He sought him out and begged to work with him. The tides of music in Stradivari's soul were then expressed in perfect violins whose delicately fashioned arches and mellowed bodies became not only his voice but the voice of humanity. So woman, often denied the privilege of self expression has poured her creative instincts into the child. She has moulded his mind, spirit and body to sing the songs, do the valorous deeds her soul longed to achieve. When William Carey's grandmother drew him to her knees and told him of the Savior she had a part in the modern missionary movement. As Susannah Wesley knelt by the bedside of her sleeping child and repeated passages of Scripture into his ear she was preparing John Wesley to save the soul of England through the Wesleyan revival. The prayers of a good mother saved John Newton, and the fervent prayers of the great evangelist's mother were victorious when Dwight L. Moody laid one hand on America and another on England and they moved toward the cross. Time would fail me to tell of the great men and women influenced by godly mothers and good homes. Their influence is a vital part of the creative pattern of life. It is a sad day for any nation when it turns the building of character and ideals largely over to the state, to organizations, clubs, public schools without the watchful guidance of the home.

The home should be one of the greatest evangelizing agencies. Little children should first learn at their mother's knee that "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." The home like Christianity is founded on love. We fail in meeting the problems of the home and state when we fail to love. Where does the

problem home come from? A lack of love. What causes the problem child? A lack of love, understanding and personal relationship. Where do the problems of the nations originate? Well do we know from a lack of love and understanding of each other's problems. The relationships of the ideal home form the basis for relationships on an international scale.

Woman finds a world wide sphere in her church whose teachings represent the spiritual mission of Jesus. He is the key that will unlock the problems of every land. It is woman's part to bring the best of all knowledge into the church tasks. Young people attend colleges and universities where they learn to appreciate the best in literature, music, art. Often they return to their churches to find antiquated methods, indifferent presentation of God's Word. Woman shares with man the responsibility of lifting the level of our church programs, tasks and efforts until they are worthy of Jesus, King of kings, Lord of lords. It is woman's part to enlist the unidentified man power of the homes and churches with all Christian movements for which the church was established. In giving the Gospel to the world, women have formed the long line of supply, through individual and united prayer, through definite work in church organizations, through the raising of vast funds. They have gone themselves by the thousands as wives, nurses, doctors, teachers, social workers. Woman plays a tremendous part in world building right at home by sowing the seeds of mission consciousness in the younger generation. If this is done widely and well the next generation will avoid many of our failures and will consecrate themselves to the world wide task of evangelizing. One could perhaps make a more telling speech on the theme, "Take women out of the churches and what would happen?"

As we look over the world we see tides of nationalism and racial intolerance threatening religious liberty. We see those great religious fundamentals there are so vital a part of our heritage being attacked. We see our fellow Baptists suffering persecution, unable to worship God according to the dictates of their consciences. Once again the demand for religious liberty has become a phase of mission work, and universal concern. What has been so dearly won in days gone by must not by us be basely relinquished. In some lands Christian citizenship can yet influence religious liberty. The ballot so often ridiculed and so flagrantly neglected by women is a mighty safeguard and protection. It has been well said the most dangerous vote in the world is the vote that is not cast. For the sake of the child, and the world of tomorrow woman needs to take her responsibility of Christian citizenship more seriously. It is woman's part to work for international friendship, good will and world peace. Peace may hold its sacrifices as well as war but they are the lesser sacrifices. No matter who wins a war woman always loses. Where could one better work for world peace and religious liberty than with the children of the world for there is no enduring peace on earth except among men in whom God is well pleased. These truths and Christian principles firmly established in the minds of children will issue forth to the world as public opinion. The world of tomorrow emerges from the cradles of today. The rulers of the nations are arising in the streets thereof.

How can weak, erring woman measure up to her part? Only by seeking a regenerate heart; by openly living for Jesus and His righteousness, according to His will.

As Kagawa says:

"Happily there is a Guide for me.

It is He who has broken open the door of the Sanctuary

And made a molten cast of God's Portrait on His own flesh."

What is woman's part? Much of her noble mission is symbolized in words carved on the base of a colossal woman standing in New York harbor—the Statue of Liberty. As this mighty woman stands there her lifted torch aflame lighting the way to a new life, with silent lips she cries: "Keep ancient lands your storied pomp, give me your tired, your poor, your huddled masses, yearning to breathe free, the wretched refuse of your teeming shores, send these, the homeless, tempest tost, to me, lift my lamp beside the golden door." So in every land, with the torch of Christianity held high, woman should help lift humanity to its created destiny—the glory of God.

## THE IMPERILLED HOME.

[Address by MRS. EARLE EUBANK, Cincinnati, Ohio.]

Within the past year over two thousand college and university students have been asked to write evaluations of the home life, the parents and children, of their friends and acquaintances. No names were signed to these reports. Anonymously, and thus frankly, they set down their views. Although asked to write both favorable and unfavorable aspects, it is startling to find over 90% of critical and unfavorable reports with less than 10% favorable.

Moreover, these reports were made by students who had gathered in various religious meetings and thus were the picked and selected students from our best Christian homes. A brief resume will make clear the conditions we face. Whether these young people are reporting actual facts or merely their own opinions these give us cause for grave concern.

Over 80% report lack of comradeship between parents and their children. Parents are "too busy," "too worried," "have too many social affairs for themselves," or "don't know how to talk with us," "or even do not care about our problems."

Sixty-five per cent reported lack of friendship or even of welcome in the house for the youthful pals of the students. Not enough social life in the home was another very common statement.

But most remarkable of all, about 80% complain of lax discipline on the part of parents. "They let us do as we please." "They give us too much money." "Most parents have no idea where their girls and boys are or with whom they mingle."

Is it not significant that less than 3% even mention any more the too strict parent? And even this 3% usually praise the strictness!

One girl wrote "In our neighborhood and among my cousins, the parents allowed freedom to the girls my age. I couldn't date until I was sixteen. I had to be home earlier than the others. I hated it, but now I am *glad* of it! Now, in college, I see the unhappiness that comes to my friends because their parents were careless."

The students mentioned drinking parents, divorced parents, and lack of harmony in the homes.

So let us examine some of the prevalent social, business, and religious customs that are a real peril to homes and home life.

The rapid rise of drinking must have its effect. Where ten years ago the majority of hospitals for the cure of inebriates were almost vacant, now every bed is taken and new hospitals are opening. Most significant of all a prominent cure recently reported 78% of its patients as women, where 7% were women in the olden days. Intoxicated or liquor excited girls and women are a common place experience to our youth.

That Christian parents are all unaware of the drinking habits of high school and college age does not alter the facts in the case, nor the effect on the homes these young people will found.

We turn next to our ever mounting divorce rate. Our marriage and divorce laws are growing ever more strict. This is true except in the three States, Nevada, Arkansas, and Idaho. We cannot depend upon law unsupported by public opinion.

The changing nature of the home need has much to do with this. Formerly the family was a social unit providing food, shelter, clothing, work, and amusement. Now all the father needs to do is to provide the money and all these can be secured outside the home.



We cannot go back to the home of yesterday. We would not if we could, dispense with motor cars and radio, with telephone and airplanes. Yet, still, there is the urge in the heart for a real home. Can we some way provide the moral stamina, the education and techniques that will give our young people the ability to make even better homes than those of the past?

The first essential will be to put religion back into the home. Parents must "take time to be holy," to pray, to instruct, to enjoy moments of high aspiration with their children if home in the highest sense is to stay with us.

Our Sunday schools must once more effectively teach morals and righteous living. Our churches must reach our young people, must teach the great truths of religion in the language of today, must face the life and the problems of *today*. "Forgetting the things that are behind—we must press toward the mark" of real Christian homes for *all* about us.

## THE DEVELOPMENT OF CHINESE WOMANHOOD SINCE 1900.

[Address by DR. ROBERTA MA, of China.]

The subject assigned to me is "The Development of Chinese Womanhood Since 1900." I shall arrange this subject under four heads:

1. The Dawn—1900 to 1912.
2. Early Development—1912 to 1927.
3. Equality of Men and Women Before the Law—1927 to 1937.
4. Special Period—1937 to 1939.

### *The Dawn.*

Since the day of Confucius, women of China were taught by three obediences and four virtues—three obediences: obey father, husband and son; four virtues: virtuous in manner, gracious in speech, kind in action, and industrious in work. They were educated in their homes and their duties were confined within the four walls. Women were given opportunity to learn to read and to write by private tutors only. Schools were not open to women till Mrs. Henrietta Hall Shuck became interested in teaching girls about Jesus.

From 1900 till the birth of the Republic of China, 1912, schools for women under the guidance of missionaries were opened in various parts of China. While the women were taught the gospel, they learned the Way, the Truth and the Life and they began to realize their positions and responsibilities in society. As Jesus said, "Ye shall know the truth, and the truth shall make you free." So, during these 12 years, some Chinese women along with the men were seeking personal freedom and national liberty. It was out of their zealous heart and the result of their sacrificial spirit that we have a democratic nation today.

### *Early Development.*

The Republic of China offers her people freedom of speech, of press, of learning, of service and, above all, freedom of worship. Women were given opportunities outside of their homes. Schools for women were opened on the pattern of mission schools in every province of the Republic. The emancipation of women was seen in various newspapers. Equal opportunity for both men and women was noticed in all magazines. Under the leadership of women who were previously educated in mission schools, and a few educated abroad, women of China went forward rapidly. It is ever to be true that we receive the abundant life only through Christ. "I am come that they might have life, and that they might have it more abundantly," said the Lord.

Between 1912 and 1927, thousands of women in China grasped the opportunity for self-development and raised the standard of womanhood. Chinese women believe a nation cannot be prosperous and progressive, unless women of the nation take seriously their responsibility as citizens. I am proud to say that Chinese women have taken the reconstruction and reformation of the nation earnestly. They have been all along preparing themselves for various walks of life.

### *Equality of Men and Women Before the Law.*

Since 1927, the time of the organization of the Central Government, men and women in China have been equal before the law. Colleges and universities have become co-educational. Many professions formerly restricted to men are now open to both sexes. Provided

women have sufficient training, they are given positions for which they have been prepared. They may become governmental officers, doctors, nurses, teachers, professors, religious workers, bankers, secretaries, business-clerks, even policewomen and soldiers. We, the women of China, appreciate greatly what democracy has done for us in uplifting womanhood. We realize, too, that Christianity has played a great part in our advancement. As I believe, Christianity is the foundation of democracy. Christ is the only foundation.

During these ten years, women of China took up their responsibilities side by side with men in the remaking of China as a nation. Never in her history did China progress as rapidly as between 1927 and 1937. China broke the world's record of national development along educational, economic, commercial, political, social and religious lines.

*Special Period.*

To our dismay, the Sino-Japanese war broke out in July, 1937. This war has caused women indescribable suffering. At the same time it has offered them unusual opportunity. Under the leadership of Madame Chiang Kai-Shek, the National Women's Relief Association was organized in the Autumn of 1937 in order to care for the wounded soldiers, starving civilians and thousands of war orphans. "Bear ye one another's burdens and so fulfil the law of Christ." Sharing national distress, Chinese women have given money when they have money; they give time, when they have time; when they have both they give both. There are now hundreds of voluntary women-workers with little or no salary in order to lighten the responsibility of our Central Government.

At present, half of China's population, almost twice as many people as in the United States of America, have been uprooted by war. Sixty million—one-third of America's population—are actual refugees—most of them women and children. About 75% of this number are now in free China and 25% in occupied areas. These women and children have been partly cared for, thanks to the Christian people of the world and the missionaries who have remained in China since the war. By their loving kindness and sacrificial spirit, they have sheltered, fed and protected hundreds of thousands of women and children especially in occupied China. By their Christian service, they have opened the eyes and ears of those women who once believed that missionaries were the forerunners of gunboats and commercial enterprises, but who now have praise for Christianity and for Christ. Never in the history of China, have the people been so ready to accept the gospel as they are now. Christian women in China patiently believe that "all things work together for good to them that love God, to them who are the called according to His purpose."

The women of China refuse to believe that the women of the world, who are known as lovers of peace and justice and who uphold the morality of the human race, will fold their hands and watch the women in China suffer. Though it seems that there is nothing left of international safety, since any aggressive nation is free to prey unrestrainedly upon another nation, breaking international treaties and violating all standards of human decency, democracies are still in the majority and Christian people still believe in truth and justice.

Do you wish to build, before it is too late, a safe world for your children in generations to come? Will you arise and do your part against the common foe of civilization? Does the agony of the women and children in China touch your heart? Would you be willing to give up your personal liberty and have religious freedom taken from you? What we saw during the pageant last night as persecution of Christians is now experienced by people in the Orient. I cannot bear

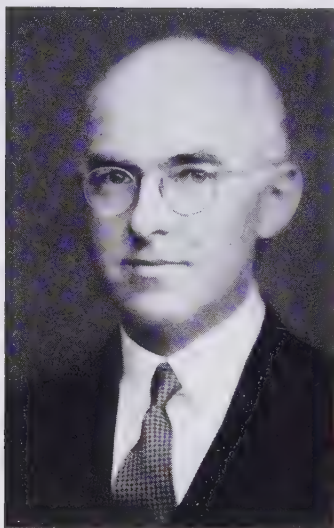
to think that the nation that I honor and love, the United States of America, would furnish more than half of the deadly steel and chemicals used by Japan to kill Chinese women and children! It grieves me that my Christian women friends wear silk stockings and thereby furnish cash for materials to prolong the war! What can we, the women of China, do, if our nation is to be controlled by ruthless invaders? I foresee only physical and spiritual sufferings. Not only can we not reach our goal of evangelizing China, but Christianity will be retarded in the Far East for the next hundred years. I earnestly pray that God will not allow this to come to pass.

Christian women of various nations, Christ, the King of kings, is still on His throne. He is our governor and counselor. I beg you to arise and become good soldiers of the Cross. Let us organize the women's battalion for Christ—as the Chinese women's battalion are organized for saving China—in order to protect His Church and build up His Kingdom. "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end."









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VIII

YOUTH:  
ACTUAL  
AND  
IDEAL



## INTERNATIONAL CONTACTS THROUGH THE YOUTH COMMITTEE OF THE ALLIANCE.

[Chairman's Address at Young People's Business Meeting, by the  
REV. T. G. DUNNING, M.A., Ph.D.]

In the late spring of 1917, I was walking in the cemetery of Peronne, France. My attention was attracted there by a cluster of lovely pansies. On looking at them more closely I made an interesting discovery. The root that bore these beautiful flowers was almost cut in two by a piece of shrapnel shell which was still embedded in the centre of the plant. In the earlier spring that French flower had been almost mortally wounded, but by late spring it had healed the wounds of war with new life and clothed a bitter memory with beauty.

What romance for the graveyard! Thus in the darkest spot on earth some love was found. And if God can so clothe His pansy, can make renewal triumph over injury, and life over death, how much more will He clothe His children with the power of a creative understanding and forgiveness!

We all no doubt have been cut to the quick by what some other nation has done. We could all indulge in memories that would arouse furious indignation and incite deadly reprisals; but that is not only wasteful, it is utterly unchristian. God calls His people to better courses and especially Christian youth with their idealism and enthusiasm.

In such an enterprise, young Baptists must have a special part to play. With our unencumbered approach to the Bible, we should be free from national bias and restraint. With our world-wide membership we have unique opportunities for creating international understanding and good-will.

This is fully appreciated by your representatives on the Youth Committee of the Baptist World Alliance. In spite of the difficulties of distance, we are confident that young Baptists can be brought into a real fellowship of collective thought and corporate action. This is not a mere speculation. Much has already been achieved. Our esteemed secretary, Dr. Frank Leavell, in 1936, made an extensive tour of China and Japan, and this year travelled far in South America. On both tours he established new contacts, widened the horizon of those he met, gave counsel and inspiration to those who heard him. Twice, by his arrangement, I have visited the United States and Canada to bring the young people of these great countries into closer association with those of Europe.

To know one another better is to find means of mutual service. In some countries our young-life leaders are faced with remarkable opportunities and yet have little means. In other lands there are greater means but fewer opportunities.

In your youth committee we pool the resources of the strong with the needs of the weak. In many parts of the world our young-life leaders are badly in need of literature. Already others who have good literature for their young are sharing that with the less fortunate. Such a service could be greatly extended, and this will be considered by your committee.

The cry from many of our young people in lands where we are few in number is for well-educated, properly trained and devoted leadership. Our North European Young Baptist Union has undertaken to engage a young-life expert to give the whole of his time to

training, instructing and inspiring leaders in the smaller countries around the shores of the Baltic. Another such leader is greatly needed for the countries in the S. E. Europe. We have a magnificent group of young people there, but they need leaders. Those they have are ready to be trained by someone competent to do so. Here is a splendid field in which to invest a young life, and it should be the joy and privilege of our more fortunate groups to provide such a leader. This too your committee has under consideration. Be it noted that by the pooling of this need and opportunity we are not merely helping others but realising the true ecumenicity of the Christian Church and also creating international peace.

Distance is one of our problems. Moreover, the press which overcomes distance is often the agent not of peace but of provocation. We must on the other hand establish contacts that make for understanding and mutual esteem. We want the Baptist youth of one country to find the means of addressing those of another country. Thus, an international young people's journal is a great necessity. Already some tentative steps have been taken in this direction. Occasional bulletins have been issued. They have proved the need for something more regular. In the last issue of this kind, youth leaders in the countries affected by the Munich Crisis wrote their impressions of that momentous and much discussed agreement. But there are greater issues upon which we need to know the mind of one another. To establish such a contact and others is part of the task of your committee. Last year we planned for young life organisations in one country to arrange an evening service for those in another country. Such an arrangement included three papers: one on the national outlook, another on Baptist witness, and the third on youth activities. Each organisation that received a programme and papers sent others of their own in exchange to the sender. We continue to introduce pen-friends in one land to those in another. Over 1500 young people in America and 500 in Britain enjoy this international correspondence.

The work of peace is not so dramatic as that of war. Its issues, too, are not so calculable. The casualties of war can be enumerated, but the advances of peace are not so easily totalled. Thus your committee often undertakes a work that can yield no statistics, but this can be said with confidence that the members themselves represent a real bond of international understanding and good-will that is radiated from them to the thousands of young people they represent.

In this friendly contact is the machinery for emergency action. Thus, when the Jewish pogroms started, many a noble Baptist Jew found himself in a painful situation. One man whose time for the concentration camp was drawing near, secured a permit to enter Belgium. He had, however, been deprived of all his possessions and could not pay his fare. But he was known to the young Baptists of another land, who, on hearing of his peril, wired £10 to him, and ultimately brought him to their own land and provided employment and a good home for him. A Baptist young-life organisation was interested in a non-Aryan family and determined to arrange for their emigration to South America. Upon enquiry, however, it was found that that would cost £200. Still the young people would not be beaten and appealed to their Church which generously responded and that non-Aryan family is now safely settled in South America. These are but two of many incidents that have arisen from the contacts established by your committee.

One other emergency action must be mentioned. Today we rejoice in the new liberty our Rumanian brethren have. The closing of

their churches gave us great concern. When that persecution was beginning a party of young Baptists from Britain visited Rumania and adjacent countries on a fellowship tour. They studied the local situation, were thrilled and inspired with the courage and fortitude of the Rumanian Baptists and on their return to Britain they gave lantern lectures and aroused our British Baptists to take action. And it was to me a great privilege to find in this great country and Canada last Autumn so many opportunities to make known the oppression that was afflicting our Rumanian brethren and to report on their steadfastness and hope. All this advocacy, which was a valuable supplement to the greater work of Dr. Rushbrooke, was made possible by the contacts established by our youth committee and contributed greatly to prospects of genuine freedom for our Rumanian brethren.

Under the aegis of your Committee, many new Christian embassies for peace have been commissioned. To these I would attach more importance than to any created under secular auspices. It is truly said that all peoples want peace. In fact every nation that arms says that it does so merely for the sake of peace. It is quite possible to go to war in the interests of different peace policies. But what we must aim at is something higher than peace as visualised by any one nation. We seek neither an oriental nor an occidental peace, neither a democratic nor a totalitarian peace but *His* peace. "He is our peace." That is why the international work of your committee because of its essential *Christian* character is of such value and urgency.

One of the most important aspects of our work is the international fellowship tours. On these, young Baptists visit those of other lands, have sport, sightseeing and conference with them, and whenever possible stay in their homes. Most of the countries in Europe have been visited in this way and the results have been of incalculable value to the visitors and to those visited. Ties have been created that no narrow nationalism can weaken and no political animosities break. Slowly but surely is being built an international fellowship of great value to our Baptist communion and to the world at large. Worthy of special mention are the international fellowship tours in connection with our Congresses in which our friends of the Northern and Southern Conventions and those in Canada have co-operated with magnificent generosity. America hereafter for many of us will be a place much nearer to Europe and our hearts.

The greatest of all such fellowships was that at the Young Baptist International Congress held at Zurich in 1937 and attended by 1564 young Baptists from 28 countries. Of this Dr. Leavell will speak. All that I will say is that, while Zurich was in some measure an achievement, it was more truly a revelation of new possibilities and responsibilities. Your committee is conscious that God is calling it to much greater enterprises for Him and its members seek your close and prayerful co-operation. We want every national Baptist youth union in the world to be affiliated to us, to be kept informed of our movements and to inform us of theirs. Through these unions we wish to make helpful contact with every young Baptist in the world. By letter, by literature, and by some kind of journal, we shall create an international young Baptist mind. We shall continue to form regional groups of young Baptists which will meet occasionally for conference and joint action. We must increasingly bring the resources of the strong to those who are weak. In these and many other ways we shall find a new oneness in Christ and new openings for service for Him. I plead with every one here. Be an advocate for us. See that your national union joins us. Establish contacts with young

Baptists of other lands through the many openings we can offer you. This I am confident is the will of Christ.

The demands of the State upon the young increase every year. Peace-time conscription widens its bounds. We are being drawn more and more into something like an international economic war. The press devotes more space than before to the utterances of foreign statesmen. So across our pilgrim pathway break international influences that alienate, offend and exasperate. We need an international influence born in truth, directed to peaceful ends, controlled and empowered by Jesus Christ. Such we have in the ministries of your youth committee. What can be more urgent? What can be higher?

Said John to his sister, "Elsie, let us play at navies and I will be the Admiral." "Yes, said Elsie, but I must be an Admiral, too." "Not at all," said John, "you cannot have two Admirals in a navy." "Very well," said Elsie, "I will be the Admiral's wife . . . that is far better." Yes, its authority was higher and its power more ultimate. For love designs and paves the more excellent way. And though we filled the ether with propaganda and the air with gas; though we made of every lad a soldier and every lass a munition maker, we should not be safe; real safety is a fruit of love. For love is just and generous. Love sees the other nation's point of view, strives for the good of the whole. She is not easily rattled; believes not in the sensational press, and finds no satisfaction in the victories of force. In love all individual values are conserved and enhanced, all discordant notes blend into a psalm. Now abideth arbitration, reconciliation, and love, and the greatest of these is love.



## YOUTH AND BAPTIST VALUES.

[Address by the REV. E. A. PAYNE, B.A., B.D., B.Litt.,  
London, England.]

I am given fifteen minutes in which to speak about the great principles underlying our Baptist witness—our Baptist “values”—and their relation to youth.

It is a subject which youth itself would have treated with restraint and a wide sympathy. The younger generation have little patience with a mere beating of the denominational drum. They are suspicious of a merely partisan presentation of the gospel. The times are too serious for that. What that great British Baptist leader, Dr. J. H. Shakespeare, said twenty years ago is even more true today: “It is simply disastrous when men wrapped in grave-clothes of dead controversies, utter battle cries which have lost all their power.” We desire fellowship and cooperation with all who love our Lord Jesus Christ in sincerity and truth and we believe that the issues that face the Church of Christ today in every continent demand a greater unity and understanding between the different Christian bodies. It is clear that the Spirit of God is confined by no denominational boundaries. The situation today is radically different from that in the seventeenth century, or the eighteenth, or the nineteenth. Baptist youth today desires first to stress its membership of the world-wide Christian Church.

This does not mean a surrender of Baptist convictions though it inevitably conditions our approach to other Christians and the way in which we interpret our own Baptist history.

As we look back over the records of those who have proudly borne the nickname “Baptist,” we see that the things they have believed, and claimed, and suffered for, in many different parts of the earth, have been for them the channels of God’s grace, have seemed to them essential to “the mind of Christ,” have been, indeed, the ways in which they have understood the message and teaching of Jesus. The characteristic truths and actions for which our fathers have stood have been the result of their sincere and passionate desire to be loyal to Jesus Christ. When a Baptist World Congress last assembled in the United States, at Philadelphia in 1911, Dr. John Clifford, out of the wealth of his experience and understanding declared: “The deepest impulse of Baptist life has been the upholding of the sole and exclusive authority of Jesus Christ against all possible encroachment.” This is a great claim, but the records of the heroes of our Baptist faith justify the making of it.

Our fathers refused to be bound by any verbal creed. There has never been—there can never be—any finally authoritative declaration of Baptist principles. Yet as you turn the pages of our Baptist history, certain characteristic emphasis may be clearly seen which give us our individuality as a denomination.

1. Baptists have insisted on the necessity of individual faith and personal conviction and on the need that life and faith conform. It has seemed to them clear that no races, or class, or hierarchy has special privileges or monopolies in the sight of God. Before Him all men are equal, and each must for himself respond to the call of God.
2. Baptists have practised the immersion of believers on profession of faith according to what seems to them the clear and unmistakable method recorded in the New Testament, the method which

alone enables baptism really to symbolize and express the individual's relationship to his Lord.

3. Baptists have regarded the Church as a spiritual fellowship made up of converted men and women, seeking to live under the guidance of the Holy Spirit. The Church, they have believed, must be free from all external constraints that it may be able to obey that guidance.
4. Baptists have felt impelled to share in the spreading of the Christian faith. How can one who has really come under the influence of Jesus do other than share with his fellows—with all men, if possible—the wonder of what he has discovered of the nature and purpose of God? Personal evangelism and a deep concern for world evangelisation have everywhere marked our Baptist witness.
5. Baptists have shown a passion for liberty. We can claim that Baptists have been in the vanguard of the struggle for human freedom in every sphere, but most of all and most essentially in that of conscience. We have claimed the liberty to think, speak and worship as the Spirit of God directs us because that has seemed to us the only finally safe path, the only way in which both man and God are rightly honoured.

These, it seems to me, are the five points of our Baptist faith. These are the things our fathers "valued." Other features of our life have been of secondary importance, marking a particular place and time. We have not always been true to these more permanent principles. Sometimes we have claimed for ourselves a freedom we would not allow to others. Sometimes some of us have shown little missionary zeal. Sometimes our individualism has prevented our sharing in and expressing the fellowship of all followers of Jesus Christ. But looked at in the large, and judged (as we always desire to be) by the best among us those are the five great notes of our witness: Personal Faith, the Immersion of Believers, the Church a Spiritual Society, "Every Baptist a Missionary," and Soul Liberty.

What have these things to do with Youth? Everything. In the first place, these essential elements in the gospel were discovered and rediscovered by young men and women. The young have been the standard bearers of the Baptist faith. We cannot too often remind ourselves of this. We need again and again to recall to the middle-aged and elderly that God has chosen young men as His agents and messengers. We need to challenge modern youth with that fact. Thomas Helwys was not much above thirty years old when he became the founder of the first Baptist Church in England and the one who insisted for the first time on the right of universal religious liberty. Roger Williams was probably a year or so younger when he laid down the great principle that "for any man to be punished for any matter of his conscience is persecution" and when he established the historic Rhode Island Colony. The great missionary records of our faith are the records of the daring and gallantry, the enthusiasm and endurance of those of the younger generation. Carey was thirty-four when he reached India, but Judson was only twenty-four, and Ann Hasseltine, his heroic wife, but twenty-three. Tom Comber was twenty-four when he went to Africa and he died, having blazed the trail into Congo, when he was only thirty-four. Oncken, "the father of the German Baptists," was less than thirty when he came to the Baptist position. Spurgeon began his world-famous ministry in London when only a boy of twenty, and had preached some of his greatest sermons by the time he was thirty. And so one could go on.

Baptist principles are not dull, dry academic doctrines, the product of an age long dead and remote from reality. They are living convic-

tions which have formed themselves in the hearts of men in their earliest, most vigorous and most sensitive years. These Baptist principles, of which we have been speaking, have been living coals from the altar of God, touching the lips of the young and causing them to become His messengers, His prophets, sometimes His martyrs. Men have felt that they could not be true to the vision God granted them and accept a religion based on anything less than personal conviction. They have felt that to baptise infants is to make a mockery of a rite that can only have spiritual significance for those who have a conscious faith in Christ. They have felt that neither birth, nor nationality, nor priestly order, can be the basis of the Church, and that an unshared faith is really no faith at all. They have felt that slavery, whether of body, mind or spirit, is an offence against God, for "where the Spirit of the Lord is there is liberty." These principles have sustained men and women in different generations and in various climes. They have stood the test both of time and of space.

What of today? What of our present youth and Baptist values? We claim no monopoly of truth, but are not these living convictions of our fathers, things which can surely satisfy, save and sustain young people in the modern world? The deepest desire of us all must be the right understanding of "the mind of Christ." Only a religion based on personal conviction and faith can have real and enduring power in it. For meaningless ritual or symbol the younger generation have little patience; but they can understand and respect a rite representing personal loyalty and commitment. Ecclesiastical organization may mean little to youth, but the church as a Society of convinced men and women, a group gathered and guided by the Spirit of God—to such a Church they will surely bring their "utmost love and loyalty." A timid anaemic faith has no power of appeal, but a courageous, witnessing missionary faith—"an army with banners"—here is surely something to stir the blood and call out an eager devotion. And, finally, the championship of freedom—the ending of cruelty and oppression, the giving of liberty to the captives, the freeing of men's minds from superstition and ignorance, the securing of what Roger Williams called "soul liberty,"—is not this among the ideals strong and sure in their appeal to youth, whether in England or America, in Europe or in Asia?

The heroic age of Baptist witness is not over. Many here come from lands where today there is persecution. Some old battles will have to be fought over again. There are new issues to be faced. Our generation greatly needs the assertion of those great spiritual principles for which our fathers stood. Maybe, once more, they will only be secured at the price of much suffering. The youth of the twentieth century will surely not be behind those of other generations in conviction and readiness for sacrifice, and by their steadfastness they will make a rich and greatly needed contribution to the worldwide Christian Church.

## YOUTH AND CHURCH LOYALTY.

[Address by the REV. ELBERT PAUL, B.D., Vancouver, Canada.]

There is no more urgent problem before the Christian Church than that of securing and holding the loyalty of its members. At no point in its life is this need more apparent than where it touches youth. If the Church of Christ is to be what its Founder and the Lord intended it to be,—a vital missionary force for the Kingdom of God, it must win the loyalty of youth.

Let us remember that Christ is the object of Christian love and loyalty,—that loyalty to the Church of Christ is a derived loyalty, only rich and powerful as that from which it springs is virile. If we can indicate what creates and maintains loyalty to Christ and are able to follow lines calculated to do that we will do much to solve the problem. What are the roots of loyalty in the human soul? Is it not clear that loyalty to a person or a movement initiated and controlled by that person arises when an individual has been profoundly touched by that person? Putting that in Christian terms it means that one root of loyalty to Christ is in a life transforming experience through Him. When he touches and changes life then that life tends to love Him in a loyal, consistent way. Boiling it down to a matter of practical approach to youth it means we must first give them Christ in all His power. No substitute can be permitted here if the Church is to live for and serve God. Straight to the center of the soul's need we must go with Christ,—bring Him with all His loving power to become the center of the new life. If we compromise or equivocate here we will lose in our quest for youth. Christ is our message,—and Christ alone we have to offer.

This is vastly more than a vain platitude. It has implications of lasting significance. Christ is Saviour,—He frees from the bondage of sin. Christ is the herald of the Kingdom of God,—and He calls all men to citizenship in it through the door of personal regeneration. Interest is aroused when out of the confusion of life a clear, compelling purpose emerges,—and when purpose comes to the soul it unifies, it simplifies and it transforms so that in the triple experience of the touched heart a new treasure is discovered, a new dominant loyalty arises and the personality is won in deathless allegiance to the Kingdom of God. Thus is loyalty born in the heart of man. Now if that loyalty is to grow there must be unqualified surrender to its object. The cost of loyalty must be paid by the life that would know its rewards. There is a baptism of fire coming to him who would be loyal to Christ. From this youth must not shrink. From it the Church must not seek to protect it.

It is a sad day for the Church of Christ when we begin to lower the standard demanded of its members. We do ill service to youth when we make it appear easy to be a Christian. We must urgently call youth to heroic, creative, yet unconscious sacrifice. Again and again we must lead the way before youth in full, glad surrender to the costly way of Christ. Our generation must give a genuine demonstration of loyalty to Christ in every field of life,—demonstrations in life rather than in sermons in words. An ounce of action is worth a ton of talk. Unmoved by our studied eloquence rich in Christian lore, youth will be profoundly touched when it sees us with a Cross upon our backs laboring for Christ in our time. The cry of youth is



for reality,—let us of the Church of Christ give it in living terms. Let us be pioneers in the unconquered fields of paganism all about us. Let us dare to raise the banner of Christ in our own lives first—measuring them without self pity in the scales of Christian righteousness. Let us suffer our offending eyes to be plucked out or our sinning hands to be cut off rather than for our whole lives to be plunged into spiritual oblivion. When we begin to do that youth will begin to listen to our preachments! It will pause in its mad rush for pleasure and listen to the living secret of our courage. It will be startled into a new inquiry concerning the source of this higher righteousness they have seen lived out before them.

Friends in Jesus Christ, there is no other technique than this by which we may win from youth the loyalty to Christ we so greatly covet. This is the price we must now pay and continue to pay if youth is to bow in loyalty to Him who is our only Hope.

To the hosts of youth the world around let this be said—everything you need, everything you should and ought to be and have Christ is and can make possible. Let there be no doubt of this—the Church of Christ is the missionary of an abundant life you greatly need—without which your life will be, in the highest sense, a failure. The Church needs the verve, the vision, the courage and the enthusiasm of youth. It needs the capacity to abandon one's self to a great adventure which is the genius of youth. At home and abroad, in city, village, and rural hamlet the call to service is heard—the fields are white unto the harvest and the laborers are few. The ranks of the Christian ministry call to you for dedication of life to its holy task. Field after field of volunteer service stretches out before young men and women today in the interest of Christ's Kingdom. Door after door, long closed to the gospel message, has by the hand of God been flung open to our generation. We are still under the compelling command of our ascended Lord "Go ye into all the world,"—our mark is still to be a sent people. Christ is calling youth to serve His Church—to spread far and wide the gospel of grace, and where it has been planted to cultivate and produce abundant fruitage in the things of the spirit. Out of every walk of life our Lord would have consecrated youth go to pioneer for the Kingdom's sake. The complex social issues of our time will only yield in solution to men of good will who in Christ have found the goal of human history. The major problems of our time await the solvent of fervent action under the power of the Holy Spirit. To make this solvent an actual social factor is the challenge that Christ and His Church lay before youth.

Let us bring this matter, finally, very close to each heart. A traveler in the Alps once came upon a village in which a strange custom prevailed. Centuries before a great church had been built by the Duke who lived near the village. The beautiful old church had been built without lamps,—but to each person in the village the Duke supplied a torch which they took with them to church and lighted as they entered. As one by one they entered the church the glow of their torches spread until the whole church was filled with light. Here and there over the audience the traveler saw a dark spot—for someone had stayed away from this Church of the Lighted Lamps. So today in the Church of God,—if Christ's Church is to be as a Light to the world—as the center of a radiance streaming out into a world plunged into the night of sin and despair, it will only be as one by one we

light our torches and take our places of witness in the Church Christ loved and gave Himself for. Let us say:

“Just as I am, Thine own to be,  
Friend of the young, who lovest me,  
To consecrate myself to Thee,  
O, Jesus Christ, I come.

“Just as I am, young, strong, and free,  
To be the best that I can be,  
For truth, and righteousness, and Thee,  
Lord of my life, I come.”

## YOUTH AND MORAL STANDARDS.

[Address by DR. LUTHER WESLEY SMITH,  
Philadelphia, Pennsylvania.]

Immediately following the World War on our campuses and everywhere among youth the question most frequently asked was this "What about Religion?" "How can we believe in God?" But as the years passed and idealism gave way to cynicism the question was changed to this: "What about Morals?" "Are there any abiding moral standards?" "Why shouldn't I do as I please?"

It is not strange that youth has been asking these questions during recent years. It is not because the youth of this generation are unusually immoral or perverse. Indeed the asking of such questions as these: "What makes right right?" "What makes wrong wrong?" "Are there any abiding fundamentals in morals?" is what we should expect, when we recall that they live in a world in which their elders have thrown their moral standards away.

Our fathers nourished the moral idea of godly sobriety, of temperance, of prohibition of that drug which debauches character. What have the elders of this generation done with that moral ideal? You know! This last year America (with all of its unemployed and poverty stricken millions) spent more money on liquor to debauch character than this country spent for the whole of America's food bill. When a generation of mature adults throw their moral vision and ideals out the window, how can their youth be expected to have confidence in the moral standards they preach?

Need I name statistics as to the accelerating divorce rate and increasing sexual looseness, to speak now particularly of my own country? Consider how seventy-five million or more Americans go to our movies week after week and there bow down in adulation and admiration before their idols of the silver screen, making heroes and heroines of men and women a large percentage of whom have been divorced and remarried two, three, four or five times. When the manhood and womanhood of America set up as their heroes and heroines those who boldly and openly live on in legalized adultery must we not say that in a very real sense ours is a generation which has thrown its moral standards away?

Or again, need I name what has happened to the moral passion and ideal of peace in the hearts of the peoples of the world? Here was a divine insight and holy passion; and quickly that moral ideal brought into being the finest, most effective peace machinery the world has ever known. But see how under the hammering of fear, economic uncertainty, poverty, lying, greed and hate that moral passion has been pounded to bits and thrown to the winds. See how the people in country after country now are abandoning themselves to a pagan sense of futility in the presence of the danger of war, passively accepting war as inevitable. War! which is nothing but organized lying, organized hatred, organized mass murder. When the elders of this generation in land after land have abandoned themselves to pagan futility and hopelessness acknowledging their willingness to resort to the lying and hate and murder which is war, what can you say of such a generation except that it has thrown its moral standards away!

No wonder youth are asking: Are there any moral standards? The fact is if we are to have any, if we are not to permit our world to become a madhouse, if we are to retain any of the gains of civilization, youth themselves must step into the breach and declare:

"There are moral standards. By the eternal God there are! We propose to preach them, to defend them, to live by them!"

There are fundamentals in morals. There are moral principles which in the nature of things make right right. In the Ten Commandments and in the moral teachings of Jesus you find them. These moral principles are eternal, inescapable, and true not simply because they are in the Bible. They are in the Bible because they're true! In the providence of God these principles are enunciated in the Bible because in the providence of God they were first written not on tablets of stone but in the very moral nature of the universe and in the spiritual nature of man. The moral laws of God which Jesus taught and clarified and emphasized are no more escapable than the laws of physical health or the physical laws of nature. When you walk off a ten-story building you do not violate the law of gravitation, you illustrate it. So upon every hand, those of us who are entrusted with the leadership of youth, see and recognize scores of young men and young women whose lost radiance and lost integrity of character illustrate the moral laws of God which they thought they could violate with impunity.

Though I desire to discuss a number of these basic moral laws which are the very foundation of the moral standards by which men must live, time permits me only to emphasize that back of them all is the divine moral insight of Christ, namely, as another has stated it, "*We ought in accordance with what we are.*" We are sons and daughters of God; therefore that is how we ought to live.

Did God make man a little higher than the animals or a little lower than Himself? Is our kinship essentially down with the beasts of the field or is it up with God? Before we can know what is right, before we can decide what we ought to do in this circumstance or that, we must answer the question: "Who am I?" As followers of Jesus Christ you and I need to see very clearly that He came to the people of His day and comes to us as the living risen Christ, and looking into our eyes He says: "You ought to present your body a living sacrifice unto God which is your reasonable service," "You ought to love your enemies," "You ought to overcome evil with good," "You ought to forgive not once, or seven times, but seventy times seven," "You ought to be perfect as your Heavenly Father is perfect —you *ought* because *you* are the child of God."

In 1918, during the World War, the president of one of the American colleges came to that section of the western front which was assigned to the 94th aero squadron. That was the squadron to which Eddie Rickenbacker belonged. In it the supply officer was my classmate from Harvard University, Charles Alexander. One of the flyers was another of my classmates from Harvard, Quenton Roosevelt, son of the former President Theodore Roosevelt. The college president inquired for Quenton Roosevelt and was directed to him out on the field where he was warming up his machine. He spoke to this young man who a few days later was to fly over the German lines again and be shot down. His resting-place is now marked on the western front by a little white cross on which is to be found the words dictated by his father, Theodore Roosevelt: "He has out-soared the shadows of our night." To this young man, Quenton Roosevelt, the college president said: "I have come hundreds of miles out of my way to see you and tell you how I and millions of other Americans are proud of the way in which the sons of Roosevelt are acquitting themselves in this great conflict." Quenton fingered with his chin strap, threw one leg up on to the side of his ship, then rather quizzically looked into the face of the other and said: "Well, you see it's sort of up to us fel-



lows to practice what father preaches." That's it! I'm a Roosevelt. I am a son of Roosevelt. It's up to me to act like who I am!

Yes, there are moral standards—abiding moral laws. But young men and women of Christ, remember that back of all the moral teachings of our Master was his moral insight—you and I are sons of God. In the face of every moral testing, that is how we ought to live. It's up to us to act like who we are!

## YOUNG BAPTISTS AND THEIR FREEDOM.

[Address by DR. CHARLES LYON SEASHOLES, Dayton, Ohio.]

Young Baptists, you have a right to believe you are free. No system of thought has ever been able to devise a strait-jacket for human freedom. Systems that deny it are inconsistent because they assume that we are free to be convinced that we have no freedom. Our concern simply is then to discover where our freedom lies and what we can do with it.

Life is largely conditioned for us. When Margaret Fuller exclaimed, "O, Universe, I accept thee," Carlyle commented: "Gad, she'd better." My heredity and my environment condition my life. But here is where I discover my freedom. While I cannot completely determine the conditions of my life neither need those conditions completely determine my life.

"Trouble colors life," someone once said, but the reply was instantly made, "Yes, but I can choose the color."

If we let life be completely determined by conditions, it is not because we have no freedom (we cannot take refuge in that) but because we take things lying down and do not use the freedom we have. If what happens is not always for the best, we can make the best of it. If life does not offer the most that it should offer, we can make the most of what it does offer. "Others may be responsible for what I am today, but I am responsible for what I am trying to be tomorrow."

"Three things," said Professor Horne of Dartmouth, "explain man,—heredity, environment, and will or effort; the first two forces help to determine man, the third force, in which lies his freedom, helps him to determine himself." Henley's declaration of being Master of his Fate and the Captain of his Soul must be ruled out in an absolute sense, but within the conditions of life, there is a sense in which it is true. Professor Horne puts it, that though the gate be environment and the scroll be heredity we can affirm with Henley,

"It matters not how strait the gate  
How charged with punishment the scroll;  
I am the master of my fate,  
I am the captain of my soul."

I find also that freedom must be considered in relation to law. There is no freedom from law, that is, real law. The Greeks made a useful distinction between laws by convention and laws by nature. If you are driving a car from London to Oxford, England, you drive on the left hand side of the road. If you drive a car from Dayton to Oxford, Ohio, you drive on the right. These are laws by convention. But if in coming around a curve you keep to the right in England or to the left in America, you will bump up against another law, a law of nature that two objects cannot occupy the same space at the same time.

There is no freedom through breaking the real laws of nature. If you break them, in time they will break you. If you say, "I will pay no attention to my health," and break the laws of health, you will get to the place where you cannot pay attention to anything but your health. There are liquor laws by convention, statutory or social, such as whether women should be barred from bars, and laws about standing up or sitting down—whether you are to stand up until you have to sit down, or to sit down until you cannot stand up. But there are also

liquor laws by nature, the chief of which is that alcohol is not a stimulant but a narcotic. It seems to stimulate only because it depresses certain centers of control. A real liquor law is stated in a Japanese proverb: "The man takes a drink, then the drink takes a drink, and then the drink takes the man." The only sure way to be free at all from the law of liquor is to be free altogether. Someone may bristle up and say, "Whose business is it? I am free to do as I please." It is your business, nobody else's. You are free to do as you please. But in a universe of law take care lest in doing as you please you lose your freedom to do as you should, or better, to do as you deeply want to—be your finest and best.

There is no freedom from law but there is a freedom through law. E. Stanley Jones says: "Accept a law to gain a liberty." Real laws cannot be broken but they can be superseded by higher laws. I toss my watch into the air and the law of gravity says that the watch should fall to the floor, but I catch it, thereby not breaking the law of gravity but superseding it by the higher law of my will. Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." I discover my freedom through understanding and following the higher laws of my being, and just as the inventors of the airplane found that they had to have something to push against in order to rise, so we must make the effort of our wills against the laws of our lower nature in order to rise to our higher level.

I discover my freedom supremely through engaging activity and absorbing devotion. True freedom is not free-wheeling, it comes from being geared into something.

No single text will express the discovery of true freedom, but one single experience will, that of the Apostle Paul. He knew how to be adequate to anything whatever the conditions of life. After a struggle in which he was doing the thing that he did not want to do, through the exercise of a freedom that meant bondage, he came to victory through the Spirit of life in Christ Jesus, into a bondage that was freedom, and was proud to sign himself, "Paul, a slave of the Lord Jesus Christ." That was his declaration of spiritual independence, that was the discovery of true freedom. "Make me a captive, Lord," wrote George Matheson, "and then I shall be free." There is a poem written in the first person not as a mere literary device but as the spiritual autobiography of the author, Dwight Bradley:

I could not leave thee, Christ! For when I tried  
To leave thee for alluring ways aside  
From thine own way, thy power withheld me, kept  
My feet from wandering too far, inept  
And aimless down a dwindling path that led  
Through mazed confusion to the house of dread.

I could not leave thee, Christ! For when I yearned  
With passionate intensity and burned  
With fiery torment to assuage my thirst  
For freedom by a turbid stream that burst  
In gushing torrents from a naked hill—  
Thou ledst me back to waters deep and still.

I could not leave thee, Christ! For when I sought  
To fling aside thy counsel, when I thought  
That in my crazy freedom I should find  
Some way of life for body, soul and mind  
Better than thou didst teach, I heard thee say,  
"Come back to me, for thou hast lost thy way."

I would not leave thee, Christ! For I am lame  
From wandering, and the consuming flame  
Of passion has gone out and left my soul  
A smouldering ember, and the criss-crossed scroll  
Of life ends as it started with the line,  
"I cannot leave thee, Christ! For I am thine."

Young Baptists, you have your freedom, rejoice in it! Do not lose it, do not abuse it, but use it in whole-souled devotion to your Lord and Saviour Jesus Christ! For in His service is perfect freedom.



## YOUTH AND THE WINNING OF SOULS.

[Address by the REV. W. H. JERNAGIN, D.D.,  
Washington, District of Columbia.]

I have been requested to discuss with you today the subject "*Youth and the Winning of Souls*" and shall attempt to do so through the emphasis of just three subdivisions; namely:

- (1) The Youth of Today, the Possessors of the World of Tomorrow
- (2) Youth's Preparation for the Heritage, and
- (3) Youth Captivated by the New Responsibility.

I. The world of tomorrow belongs to the youth of today. In order to have the kind of world in which they would like to live, the youth of today will have to plunge into a crusade for the enlistment of those who desire the very same things. Tomorrow's world must be safe from greed, strife, hate and war. World brotherhood and social justice are the goals toward which the youth of today must move undauntedly.

Youth CAN win youth because their hopes, dreams and aspirations are quite similar in spirit. Youth dares to try what they think, feel and imagine and for that reason it is not difficult to enlist them in causes that require courage and the spirit of adventure. Christianity is such a cause. If we of this generation can make the Christian Religion and "downright" goodness attractive, youth will be fascinated and challenged. The holy flame will pass from heart to heart, from mind to mind, and we shall see the oncoming generation like a mighty army marching on to conquest and to conquer.

The matchless results in the lives of Joseph, Samuel, David and Daniel, presented in all of their dramatic beauty, glamour and charm, will challenge youth of all generations to cast their lot with Christ.

We are told that over two-thirds of the crimes of our day are committed by young people in the teens and early twenties. If youth can nationalize crime, youth can nationalize Christ.

II. We want to be sure of what the next generation is going to do about Kingdom building. Let us, therefore, be sure to exalt Christ by teaching, preaching, and living the principles of human brotherhood, and these principles lived out by us will win youth.

Our business is to see to it that the youth of this generation know the truth about Jesus Christ and His plan for the human race.

There are precious souls in every race on this planet that can and will become leaven in the lump if present-day youth, with its hopes and dreams for a better world, spirit of adventure, and deep love for causes to champion, are encouraged and challenged to launch out into the deep.

Their "deep" must be a holy passion for the transformation of the social order and for social justice by the application of the teachings of Jesus in all their relationships. Youth can do it because youth is challenged by the heroic. The life of Jesus properly interpreted to the youth of this generation will draw all men to Christ. If we who must pass the torch on to them, will teach and preach without fear or compromise, their hearts will be set aflame with a passion for adventure and for service in the realm of the spiritual. The youth of today abhor the lukewarm, apologetic, timorous attitude of the church.

A world-crusade for the enlistment of youth is the next number on the program of the Christian church. Into that titanic service we should call preachers, teachers, Christian schools and all local churches.

The Christian schools ought to rise to the opportunity and dignity of their trust and challenge students to try the things of the spirit in a world ministry.

Every local church should enlist and integrate young people in the entire program of the church. Men of great teaching and preaching power should be called to spend time at the colleges and universities, proclaiming the power of the gospel and challenging youth to TRY CHRIST.

The religion of Jesus Christ is the only power that will keep the youth of the world from hate, from doubt, from standing still or from turning back. Youth wants to deal with life here, with justice here, with the evils of the social order here. The religion of Jesus Christ is the answer to all of these exalted desires. Jesus said a stimulating thing that youth delights to hear. Jesus said: "It is in YOU!"

Youth can work together because they like cooperative action, and the religion of Jesus is that or nothing. It also gives quality and strength to life. It offers the best in ideals, principles, and character; therefore, youth will see its transforming influence.

III. When the youth of this generation has been aroused to organize their spiritual power they will accept the challenge and become irresistible; they will be an army of the living God; they will be ambassadors for the Kingdom; they will be soul-winners for Christ. The fact of the matter is that the young people of the world can take heaven by storm. Just as Jesus said to Peter "It is in you," the spirit out of which I shall build my church is in you, he is saying to the youth of today . . . "It is in you." Peter went on rejoicing in the fact that Jesus had at last discovered and enlisted him. He made good on the day of Pentecost. He took heaven by storm. The youth of this generation will, when it chooses God, stand glorified by the miracles that He shall perform through them. Jesus gave us a gospel that can win the heart of youth. The gospel of the abundant life and the gospel of love never fail to captivate and capture. Youth likes to be captivated. If we have the ability to preach and teach so as to captivate youth completely, we can rest assured that youth will give themselves in a crusade for Christ and be glad to say as did Mary M. Thompson:

"Today is the time I must try to do  
Whatever is worth while doing;  
I see in the morrow no promised chance  
For strength to go on pursuing.

"Today is the time to examine myself,  
And thrust from me faults yet staying;  
I see in the morrow no promised chance  
To overcome if I would by praying.

"Today is the time I should release  
My heart from an unyielding fetter;  
I see in the morrow no promised chance  
For it to grow strong and better.

"Today is the time I should strive to give  
My best for the joy of others;  
I see in the morrow no promised chance  
To give to my sisters and brothers."

## THE BEST FOR CHRIST.

[Address by the REV. J. COCUTZ, General Secretary of the Baptist Union of Roumania.]

We delegates of the Roumanian Baptists have not come to this great Congress in Atlanta from the quiet of libraries or offices, where we could study and prepare our speeches. We have come from the battle, from the very midst of the fray, from the place where the forces of darkness are furiously trying to quench the glorious torch of the Gospel. We have come from the place where the battle as described in the Apocalypse is once more being rehearsed in miniature, where all the forces of evil, sensing the shortness of time, are fiercely fighting against the Lamb of God and His faithful followers. We have come to tell you that in this struggle we have lost no ground, but are marching forward determined to win Roumania for Christ.

My subject this evening has been born out of this hard and glorious experience of the Baptists of Roumania. Its material is not taken from any book, nor is it speculation. It has been found in the very lives of my fellow-Baptists, who are giving their best for Christ under the most trying circumstances. I saw them standing before a narrow road full of thorns and stones, full of dangers and trials, and full of persecution and ridicule. They had to choose, and what a glorious choice it was! They have gone singing down this road of suffering in this valley of the shadow. I am happy to tell you that I do not know of a single Baptist in Roumania who denied his faith, or forsook his conviction because the price was too great to pay, or the road too hard to travel. Oh, in what a glorious way the Baptists of Roumania are giving their best for Christ!

But may I tell you that God is worthy of our best? Nothing less will do. You will recall the command that Moses gave to the children of Israel, that they were to bring the best of their goods to God. Why? Because God delivered them with His mighty arm from their bondage in Egypt, and led them into a new fellowship with Himself. It was a shame to sacrifice anything but the best to God. He was worthy of their best, because of the deliverance which He had brought. We, as young Baptists, looking to the Cross of Calvary, have a new and supreme reason to give our best to God. For it was there that He gave His best, His only begotten Son, to shame, suffering and cruel death for you and for me. Is He not worthy of our best? Are we not ashamed of what we give Him when we look to the Cross?

There are many young people today who think it is better to come to Christ when they are old. They wish to give to the world and the devil the flower and energy of their youth, the power and talents of their manhood, and to keep for Christ the worst—the old bones, the tired minds, the hardened hearts, and the sick and used bodies. As we look to Calvary, is it not a shame to do so? Christ left the glories of heaven, and for 33 years gave the best of His human life, the best of His heart, of His mind, and of His body. He gave them all for us. And we, we, to give Him our worst?

Yes, we must give Him the best—the glory, the energy and the enthusiasm of our young lives. But He is worthy of even more. He is worthy of a well-developed young life. We must train our minds and develope them to their highest capacity, through the study of science, philosophy and theology. We must refine our feelings to appreciate the great works of art and literature. We must develope our will, our heroism, our spirit of adventure to the highest point. We

must permit the Holy Spirit to purify our conscience and make it sensitive to any evil. Yes, we must develop a well-rounded personality and a sound character, and then present them to Christ as a living sacrifice.

There is still another reason why we must give our best to Christ. You see, we have to give our lives for something—we cannot keep them. And the things for which young people today are giving their lives are so petty, paltry, and passing.

They sacrifice their best for money, "filthy lucre" as the Bible puts it, and as a consequence they become the poorest creatures in the world in the things of the spirit. They lack peace of mind and quietness of conscience, and the capacity to love, to help, and to be a blessing to others. The pursuit of money is perhaps the worst enslavement of soul and body.

There are others who choose worldly pleasures as their highest aim, and spend their days and nights in a fruitless effort to find satisfaction in a so-called "good time." But in turn they find only sorrow and disappointment.

And there are still others who strive to achieve fame and great renown in politics, economics, science, arts, philosophy, literature, and social reform. Nevertheless, the majority are frustrated in their ideals, failing to arrive at their goal, and as a consequence they become pessimistic, cynical, and sceptical in their hearts. Life has nothing worthwhile for them. They find no enjoyment in the beautiful things of life. And even the few who incidentally reach success and fame are forced to say with Ecclesiastes: "All is vanity and vexation of spirit." All these ideals are not worthy of our best.

Young people, do you not feel in your heart the desire to live for a bigger thing? Do you not yearn for some higher ideal that will be worthy of your best? Life is empty; it has no purpose, no joy when there is no higher ideal for which to live. In one of our European universities one of the most brilliant students committed suicide. His father found a letter in his pocket giving the reason for his suicide. It read: "I found nothing worthwhile in life for which to live; and so my life became unbearable." How many young people there are today who feel the very same way!

However, allow me to tell you that Christ is giving us a worthy and challenging ideal to live for. An ideal which appeals to the best in us, calling into function all our higher faculties. In His service we find that life has a great meaning; that it has a glorious aim; that we are not living in vain, but with a wonderful purpose.

We live in a confused and distressed world. The clouds of war and injustice are becoming darker and nearer. The diplomats with all their wisdom, and the statesmen with all their abilities, cannot save this world from war, chaos and destruction. Why? Because the trouble does not lie in political systems, or in economic programs. The malady of mankind lies much deeper—it lies in the human heart. Men cannot live at peace with one another as long as they are not at peace with God. The only remedy for this world is a changed human heart. And the glory of the Gospel is manifested in the fact that Christ alone is able to change it. When men and women shall come under the power of the Holy Spirit, when the Kingdom of God shall come into their lives, then, and only then, shall we have peace and freedom, democracy and social justice. For it is only the love of God in the hearts of men that will make them love, respect, and help one another.

Christ is calling you, young men and women to this challenging and supreme mission; to bring the Kingdom of God in the lives of mankind. This is the most wonderful ideal, it is the most glorious



adventure, it is the task which makes life worthwhile, it is the only thing which is worthy of our best.

We are called to build a new world of peace, of justice, and of love. And, we can build it by bringing men and women under the domination of Christ.

No doubt, there are many among you who are condemning Nazism, Fascism, and Communism. You say that these doctrines are inadequate. But, are we at least as enthusiastic or ready to sacrifice for our wonderful ideal as the young adherents of Nazism, Fascism, and Communism are for their programs?

Oh, what power, what privilege is in your hands, young Baptists! You can change this world in a generation by giving your best to Christ in the service of His Kingdom. Will you use this opportunity?

We must give our best to Christ not only because He is worthy of it, and not only because He presents us a wonderful ideal worthy of our sacrifice, but because in giving our best to Christ, He will give His best to us. He will give us His love, His grace, His peace, and His joy. He will also give us something more. He will give Himself to us, and by this we will have His fellowship, His presence, and His power. What a wonderful bargain! To receive His best for our best.

I am sure that you, young Baptists, feel the need of the presence of Christ in your lives. You feel what Augustine felt when he cried: "Thou hast formed us for Thyself, and our hearts are restless until they find their rest in Thee." Your soul hungers for a permanent communion with God in Christ.

A story is told of a father in Roumania, who was called to the army for a number of years. At home he left a wife and daughter of nine. When he returned from military service, all his friends and relatives gathered at his home to see him. The daughter stood constantly by his side, refusing to leave even at the insistence of her mother. Finally, the father digging down into his pocket pulled out a few coins and said: "Here, darling, take these coins and run out and buy yourself some bon-bons." The little girl began to weep as she looked up into her father's eyes. "Father," she said, "I do not need your money, or your candy, I need you! If I can only stay by your side, I am fully satisfied, and do not need anything else."

I am sure that our young hearts feel very much as this little girl did. We do not need money, or success, or the pleasures of the world. We need Christ, with His presence in our lives. Only then, will we be fully satisfied.

But, if we wish to have Him as our constant companion in life, we must give Him our best, and I feel sure that we will do this.

With our consecrated lives, with Christ as our Lord present in our hearts, let us go to conquer the world for Him.

## UNFINISHED BUSINESS.

[Address by DR. THEODORE F. ADAMS, Richmond, Virginia.]

However well we may conclude the business matters of this particular World Congress, nevertheless, as Christians we shall leave Atlanta with much unfinished business; for we shall go from this historic meeting to continue the greatest task that ever challenged man—the winning of the world to Christ.

Jesus made it perfectly clear early in His life that He had a special work to do in the world. He made it just as clear before He died that there was much yet to be done—and that His disciples must carry on the work He had started. As a boy He told those who heard Him in the Temple, "Know ye not that I must be about My Father's business?" and toward the close of His earthly life He said most emphatically, "As the Father hath sent Me even so send I you." It is to the great unfinished work of the Kingdom that we must give ourselves as Christians. The King's business is unfinished—and it is our high privilege and responsibility to make our contribution to its completion.

We may well be proud of much that has been accomplished. The task has been well done in spite of human frailties, mistakes, and failures. The achievements of the years—in church and Kingdom—may well give us hope and confidence, even as they challenge us to do better. Countless hosts have already gone "through peril, toil, and pain" to hear the Master's "Well done, good and faithful servant." We follow in their train.

As Christian youth today, your task awaits you. Well may you heed Dean Wickes of Princeton as he points out that the great question faced by every Christian youth is "Not what do I want, but what is wanted of me." God made you for a purpose—endowed you with certain talents and abilities and put you here to do His work and His will. Your greatest joy in life will come, as another has well said, as you find what God is doing and do it with Him.

The early Christian church rallied to the command—"Go ye into all the world and preach the gospel." They went over land and sea to win their world. The church of our day is still working at the task of reaching every land with the story of the Saviour. Some lands are opening, others are closing, but we shall keep on until in His good time this task is finished. Around the earth tonight our ambassadors and His are working to carry out the King's command to take the gospel to every creature.

This command however is more than geographical in its significance. We cannot be content until Christ is Lord in every realm and area of life. Many who bear the name of Christian are living barren spiritual lives. They do not know as yet in their own experience the fullness of the gospel or the riches of God's grace. We must seek to enrich Christian life for all men until they can say with Paul, "To me to live is Christ." We need to share with Walter Rauschenbusch in the deeper experience of prayer and the assurance of the presence of God in daily life.

"In the castle of my soul  
Is a little postern gate  
Where, when I enter,  
I am in the presence of God.  
In a moment, in a turning of a thought,

I am where God is;  
 This is a fact.  
 When I enter into God  
 'All life has a meaning."

Nor can we neglect the social and economic spheres of life. Jesus was greatly concerned about them. He said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me," and He makes it clear that the truly righteous are those who in His name have ministered to the physical needs of the poor, the sick, the naked, the hungry, those in prison, those who are burdened with the cares of life. Here is another great unfinished task to which we are committed as Christians, but at which we have only just made a beginning. We cannot be true to our commission as Christians unless we face in Christ's name the social and economic sins of our day and seek to right them. What a task for Christian youth!

All the relationships of men challenge us to make them Christian. Hate, prejudice, ignorance, and ill-will between races and nations, creeds and colors, call us to the high task of uniting all mankind in brotherhood and love. Surely in our own daily lives, our churches, Sunday schools, and young people's groups, as well as in the larger relationships of life, we can show Christ's attitude toward others. How dare we stop short of the goal He set!

What is that goal? For all mankind it was the Kingdom, as individuals we find our goal in another unfinished task given us by our Lord, "*Be ye perfect.*" That is addressed to us as truly as to those who heard the words when first He spoke them. Impossible, you say? Just because it seems difficult to attain, shall we fail to try? That is the goal, the true Christian can be content with nothing less and the world watches to see how hard we try and how well we do. Dr. T. Z. Koo, noble Chinese student-leader, well said to our Southern Baptist Student Conference—"Unless I am more Christian, the world will not take me seriously, nor think me worth taking account of in my day."

We can seek to be perfect in faith—and we shall need greater faith if we are to be more Christian. God's task is ours, and just as truly God's strength is ours. We carry on His unfinished work assured that He is with us always and we need not be afraid. In a church where once I served, my oldest son when just a little boy one day went down a long dark hall alone because he could hear his father's whistle at the end. So can we go through life unafraid, because we know our Father is with us.

I must seek also to be perfect in love. The Master commanded, "Love one another as I have loved you." Love must be our attitude, our motive, our method, and our dynamic. Though the temptation may be great to try to win by other means, we know we can win Christ's victories only in His way. Though it lead to a cross, perhaps because it leads to a cross, love wins in the end. The love of Christ constrains us and redeems us. Let us never doubt the power of love to win others. Now as through all the centuries man will find new life when confronted with the sacrifice of Christ. As one character in "*The Uncertain Trumpet*" says of the effect of his mother's forgiving love, "All the hate was drawn out of me when I saw such a love."

We must face one other word that we have used many times to-night, just as Jesus did,—the word "must." We cannot escape the compulsion of the gospel as we face our unfinished task. Jesus was ever conscious of it. "I **MUST** go to Jerusalem and be killed." "As Moses lifted up the serpent in the wilderness, even so **MUST** the Son of Man be lifted up."

Our Lord lived under the compulsion of a divine commission and a divine compassion. "The Father sent Me to seek and to save the lost." "That they might have life and have it more abundantly." Such was the commission—and with what divine compassion He carried it out. "Having loved His own—He loved them to the utmost." "He loved us and gave Himself for us."

We never can escape that love, nor can we, bearing His name, escape the fact that we too labor under the same divine commission and compassion. We must love as He loved, live as He lived, give as He gave, that the lost may be won and His kingdom may come. With Him we must stand *for* all that is true and righteous and eternal. With Him we must stand *against* every sin and evil, against every exploitation of the weak and every effort of the unscrupulous to profit from human weakness. In the heat of human life men must see in us His spirit and His love. As the king said of the three in the fiery furnace, "There is a fourth with them and his aspect is like a son of the gods." We must so live and testify that men will see walking with us the Son of God.

O Christian youth—what a day to be Christian, not just a Christian in name, but Christian in every act and thought and hour of life! As the Christ who lived and died, be ye about your Father's business, be ye perfect—different enough from the Christians of the past to do better than they, different enough to make others want to be Christians, to lead them to Christ, to join hands with ALL God's children in the building of His kingdom. Do not, I pray you, let old wrongs go unrighted, old evils go unchallenged. Do not be kept by the blindness or fears of the past from doing better yourselves. Take up Christ's fight against attitudes and practices long recognized as unchristian. Work with Christ to redeem the lost and bring in the Kingdom. The Christian youth of other races and other nations and other creeds in this and other lands are eager to join hands and hearts with Him and with you in such a high and holy cause.

There is a very interesting verse in the story of Jesus before Pilate. We read there that "He delivered Jesus up to their will." They willed that He should die. What do *you* will for Christ? Do you will that He shall live and reign? Will you make Him King? You must decide for yourself first, but having done that you cannot go on alone. Your life must be linked with His, and with the lives of all who follow Him. Then and only then can you do your utmost to carry on the unfinished task of His kingdom. Just as with the great electro-magnets used to lift iron and steel—each piece of metal it touches becomes a magnet in turn—so, too, must we, as one with Him, bound by His love, filled with His spirit, reach out to win others and they in turn others until all are one in Him. Then, though we may never see in this life the ultimate victory, we shall be one with the glorious host of those who will bring all mankind to Him who alone is the Saviour of the world. To that unfinished task

Jesus calls us, o'er the tumult  
Of our life's wild, restless sea;  
Day by day His sweet voice soundeth,  
Saying, "Christian, follow me!"





# IX

## NEGRO

## HISTORY

## AND THE

## COLOUR

## CHALLENGE

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N. B. Negro speakers rendered notable service at the Congress. Many addresses by them appear under general subject-headings. (See Section I, L. K. Williams (in minutes of closing meeting); Section III, J. H. Jackson; Section V, J. H. Bacoats; Section VIII, J. H. Jernagin; Section X, L. K. Williams, G. L. Prince, C. D. Hubert.)

## NEGRO BAPTIST HISTORY.

[An Address by the REV. J. RAYMOND HENDERSON, S.T.M.,  
New Rochelle, New York.]

When we consider the genesis of the Baptist Church in the United States of America, our minds instinctively turn to Roger Williams, founder of the colony of Rhode Island, a man whose extreme views regarding the lack of jurisdiction on the part of civil authority in matters of religion caused his banishment from Massachusetts. When we think of the genesis of the Negro Baptist Church in the United States of America, our minds just as instinctively turn to David George, ante-bellum Negro preacher who became the first minister in the first Baptist Church among Negroes at Silver Bluff, S. C., in 1773.

David George wrote a letter which was published in London, England, in which he affirmed "Brother Palmer, who was pastor some distance from Silver Bluff, came and preached to a large congregation at a mill of Mr. Galphin. He was a very powerful preacher. There were eight of us now, who had found the grace, blessing and mercy from the Lord. Brother Palmer baptized us in the mill-stream. He formed us into a church and gave us the Lord's Supper at Silver Bluff. I was appointed to the office of an elder, and continued preaching at Silver Bluff till the church, constituted with eight, increased to thirty, and till the British came to the city of Savannah and took it."

Then followed stormy days for this infant Negro Baptist Church. Savannah fell at the end of 1778. Then the little church, at least a portion of it, went into exile. First to Savannah, then to Charleston, S. C., then to Nova Scotia, and finally to Sierra Leone, West Africa. When with the close of the Revolutionary War peace was restored, the church at Silver Bluff was revived with the Rev. Jesse Peter as its minister.

Negro Baptists are handicapped in accounting for much of the early history of their churches. This is due, as N. H. Pius suggests, to three reasons. First: generally the gatherings were unlawful, all was done in secret, and no records could be kept. Second: where meetings were allowed they were under White supervision, hence no records would be kept. Third: when Negro Churches were allowed with Negro pastors, no one was qualified to make records.

One might get the impression that the early Negro Baptist Churches were distinctively Negro, but this is not true. There was a spirit of cooperation between the Whites and Negroes. For example, in New Orleans, La., the First African Baptist Church began as a part of a White congregation in 1817. There were 48 members, 16 White and 32 Negroes. In 1827, these Negroes organized separately with a Negro pastor whose name was Asa Goldsbury. There were mixed churches at Columbus, Ga., in Mississippi, in Philadelphia. In Philadelphia 13 members received their letters from the First Baptist Church, White, to become the African Baptist Church. In New Rochelle, just 51 years ago 13 Negroes who were members of Salem Baptist Church were advised, because they added too much fervor to the worship, to establish a church of their own, and the Bethesda Baptist Church sprang into being.

There are two main reasons why we have in the United States a Negro Baptist Church. For the Negro it offered a medium for the exercise of his new freedom. Emancipated from mere physical bondage, the Negro was still enslaved as concerned his social, economic, civic, and political life. The church was the one thing which was his

very own, and which vested him with value and dignity denied him in the world of which he was a part. On the other hand, for the Whites, it solved what appeared to them to be a very vexatious social problem.

According to Vedder's Short History of Baptists, the question of slavery broke up the Baptist Church of the United States. In May of 1845, at Augusta, Ga., several hundred southern delegates met and organized the Southern Baptist Convention. This cleavage emphasizes the awful curse slavery inflicts upon the very people who practise it.

Along came the day for the organization of State Baptist bodies. The first of these bodies was the Baptist Educational and Missionary Convention of North Carolina in 1867.

There came the time for the organization of Negro Baptists on a national scale. In 1840 the American Baptist Missionary Convention was organized by Negro Baptists of New England and the middle states. In 1880 the Foreign Mission Convention was formed at Montgomery, Ala. It arose as result of a disagreement between White and Negro missionaries in reference to treatment of natives in Africa. In 1886 Dr. Wm. Simmions called together leaders who organized at St. Louis "The American Baptist National Convention." In 1888 the National Educational Society was organized by Baptists. And finally in 1895 here in Atlanta, Ga., all of these bodies herein mentioned consolidated as the National Baptist Convention of the United States of America under one constitution, with Dr. E. C. Morris of Helena, Arkansas, as its first president. In 1915 this convention split because of a dispute over its publishing-house. Since then there have been two National Baptist Conventions among Negroes, one the unincorporated, the other the incorporated. The National Baptist Convention Inc. greets you at this session. It has the largest constituency of any body religious or secular among Negroes, numbering above three million. Its object is mission and education work in the U. S. and abroad, and to promote, publish, and circulate religious literature. It has mission stations and a hospital in Liberia, Africa. It owns and operates a million-dollar publishing plant and a theological seminary at Nashville, Tenn. It functions through its Women's Auxiliary and through boards such as: Publishing, B. Y. P. U., Educational, Home Mission, Foreign Mission, and Benefit. Its leader now and since 1915 is the astute religious statesman and sagacious chieftain, the Rev. Dr. L. K. Williams, one of the vice-presidents of this world-wide fellowship, and a man who we believe is worthy to be some day its president.

The history of Negro Baptists in the United States of America reveals a marked willingness to cooperate with white Baptists. The American Baptist Home Mission Society, in the wake of freedom, established such schools in the South as Virginia Union at Richmond, Shaw at Raleigh, Roger Williams at Nashville, Morehouse and Spelman at Atlanta, and Bishop at Marshall. In all these enterprises Negroes have contributed towards maintenance. On the other hand there are schools such as Selma in Alabama, Arkansas Baptist College in Arkansas, Walker Institute in Georgia, which were founded by Negro pioneers in education and which have had generous assistance from the American Baptist Home Mission Society. The National Baptist Convention Inc. representing the greatest and most powerful aggregation of Negro Baptists in the world is receiving splendid cooperation and increasing support from both the Northern and Southern Baptist Conventions, and before the Baptists of the world expresses its gratitude.

Negro Baptists face the future filled with hope and expectancy. We hope for that day to come when all Negro Baptists of the United States will be numbered in one mighty organization, and have made



repeated overtures to our brethren to this end. We go further than that; we express the hope right here in Atlanta, Ga., in the heart of the great southland, that the day may speedily come when the segregated church in the United States of America will cease to exist, where there shall be no White Baptist Church, nor Negro Baptist Church, but one great Baptist Church recipient of God's abundant grace, and transmitter of that grace throughout the entire world.

## THE COLOUR CHALLENGE.

[Address by PROFESSOR GORDON B. HANCOCK,  
Richmond, Virginia.]

There is something dangerous and desperate in the behavior of civilized man as he yields to the pressure of the quickening tempo of a scientific age. For all those things he loves and holds dear are dangerously threatened, although they were bought at the price of sweat and tears and blood. Our religion, our democracy, our cherished ideals, our lovely land, our glorious liberty and our benign institutions all have against them the threat of death; and from every quarter of the civilized world comes the ringing question, yea, the previous question, "What shall we do to be saved?"

The outstanding fact of the Twentieth Century is not the upward strides of religion, nor the backward strides of politics nor even the onward strides of science, but the dominating strides of the white man who is veritable master of our color-struck world. This is neither an indictment nor an exoneration; it is one of the most stubborn facts of modern history. The rule of the white man can easily be correlated with three major movements any of which or all may seriously affect the destiny of mankind, namely, the advance of science, the spread of the Christian ideal and the accentuation of color-consciousness. Of science it may be said, we have no way at present of determining whether it is a moral asset, or a liability. The most that may be said of it is, that it multiplies the powers of man; but the mere multiplication of a man's powers, without the renewal of the heart rightly to use these powers, may possibly be the most dangerous thing that could happen to mankind. For there is no greater menace to the safety and happiness of society than the mind of an Aristotle wedded to the heart of a Nero. When we consider the only slight removal of modern man from his savage and barbaric ancestors who were inordinately brutal and selfish, we are almost forced to the conclusion that unless science is made safe by the Christian outlook and spirit of life, it easily becomes the most menacing thing in the life of mankind today. Dr. Hocking of Harvard University is wont to say that although democracy is a glorious ideal and holds much of promise for the happiness of mankind, it simply will not work unless it has something like Christianity along with it. With equal truth this may be said of science; and wherein science outstrips the Christianization of mankind, it threatens mankind with social and economic damnation!

Of color-consciousness it may be said, it constitutes one of the major problems of the age. H. G. Wells said during his recent visit to this country, "I am convinced myself that there is no more evil thing in the life of the present world than race prejudice; none at all, I write deliberately, it is the worst thing in the life of mankind today. It justifies and holds together more baseness, cruelty and abomination, than any other sort of error in the world." George Elliott Howard in his book on "Social Psychology" says of prejudice, "It is the arch-enemy of peace throughout the world. It is a sinister factor in world-politics—only through its removal shall we ever realize the brotherhood of man." Thus with race integrity such an appealing objective and with science to implement it, we have been brought face to face with one of the mightiest moral challenges of modern times. We know that the color question foredoomed the League of Nations; we suspect it of contributing to the betrayal of Ethiopia, and this was the inspiration and precedent for the sacrifice of Czechoslovakia which

marked the utter collapse of international morality. What is transpiring here and there throughout the world in the name of racialism proves almost conclusively that a world dominated by a racialism that is implemented by science must be Christianized or be destroyed. We have here not only a menace to the future of mankind but a threat against organized religion and the Church.

*I. It Is a Threat to the Church's Integrity.*

The Church's claims for support are at once extravagant and pretentious. It claims to have in the Bible a "blue print" for the building of a better world. It claims to be an influence that sets right the heart of man out of which are the issues of life. It claims to be the custodian of a compass that must guide mankind across the tempestuous sea of time. It claims to have a solace that sustains man as the burden of the years and visions of eternity come heavily upon him. It claims to have the keys of the Kingdom of God on earth. It claims to have knowledge of a power that subdues the savage in man and gives that which is saintly in man a chance. In short, the Church claims to have the formula for the peace, happiness and salvation of mankind, with Christ at once its model and master. In the face of these claims the Church must make one of two admissions. It must either admit that its claims have been too extravagant and exaggerated, or it must admit that Christianity lacks the transforming power claimed for it. The first of these admissions is more in accord with the facts; for there is one thing we know definitely and that is, Christianity works when given a fair trial! There is not in the annals of the last two thousand years one instance where Christianity has failed man. The Church may have failed Christianity a thousand times, but Christianity has not failed man once. And herein lies the hope of the future. Another dark picture looms before us. Our so-called Christian civilization has produced a most enervating unrest that is sapping away the joys of life and living; it has produced some of the bitterest prejudices known to history, and the earthly hell that was "No Man's Land" was the creation of so-called Christian nations. These facts need not appal us but they should drive home to our heart the fact that the integrity of the Church is threatened and that unless Christianity works immediately across racial and national lines it will not work ultimately within these.

*II. It Is a Threat to the Church's Usefulness.*

Righteousness is the field of the Church's specialty and it must achieve here or not at all. The Church is not as learned as the universities, not as materially powerful as the state, not as critical and exacting as science and technocracy, not as versatile as politics and diplomacy, not as acute in its social and economic analysis as the Marxists, not as attractive as egalitarianism and not as sweeping as hedonism. The Church's program is addressed to human hearts and not to human heads, for the major truth needs pressing upon mankind that we live through our hearts and not through our heads. As man gropes on into the shadows that deepen into the darkness of the grave, his cry always has been, is now, and will doubtless ever be, "O Whence? O Why? O Whither?" Science in the plenitude of its power, history with its myriad tongues, and philosophy with its subtle deductions, have no answer for these mighty questions. The Church alone offers sustaining answers; but a Church that lacks the courage to face squarely the color challenge cannot be trusted with these weightier questions of human destiny. Thus the Church stands today at the switch of destiny, and it can either signal the onrushing train of ages on to the sidetrack of bigoted racialism or give it the right of

way over the main line of Christian fraternalism marked with the approval of Jesus Christ.

### *III. It Is a Threat to the Church's Survival.*

The ultimate survival of things human is by no means a foregone conclusion. The dry bones of empires, the tombs of civilizations and the record of the rocks are too eloquent to leave us with unchastened optimism. The emblem of progress and survival in this world is not a palm branch but a tomahawk. Struggle is the only condition of survival. Stragglers perish and only strugglers live. Both nature and circumstances consign to death those who will not fight those inevitable enemies that stand sooner or later astride the pathway of everything upward bound. It is safe to say that unless the Church will accept the challenge that racialism has thrust in its pathway through the Twentieth Century world, it too must decline and die. Already in Communism and Nazism the axe is lying at the root of the tree. The recent anti-Church attacks in Russia were in the first instance not against the Church of the First Century but against a church grown effete and passive. The more recent attacks in Germany were also largely against a church that had surrendered to the materialism of Marx and Nietzsche.

It is impossible here to formulate a program for the Church in full detail. Once the Church has engendered the fighting spirit, ways and means will suggest and multiply themselves. One of the finest examples of the implemented Christian spirit is found here in Augusta, Georgia, of the United States. The Methodist Episcopal Church, South, founded and still supports a college for the education of Negroes. Those who sit upon the "judgment-seat of history" before the "Great White Throne of Time" cannot hold the Church responsible for all racial prejudices, nor for the rabid appeal of these to the baser passions of mankind. They can only hold the Church guilty of not facing the challenge with courage and determination.

"Behold, I stand at the door and knock," says Christ to our color-struck world of the Twentieth Century, a world where the racialism of misguided men is threatening the fraternalism of Jesus Christ. For the Church of today it is either the Barabbas of racialism or the Jesus of fraternalism. The Church must make its choice. It should be observed here that the fraternalism of Jesus only jeopardizes that integrity which postulates itself as the major end of human existence, with the world and all therein as means. There is a racial integrity—and the only one worth conserving—that is predicated on righteousness; and it can be as effectively conserved by the righteousness of the strong as by the rape and ruin of the weak. It is true that we must consider the price of letting certain racial ideals go; but we must also consider the price of letting them remain! Wars of nationalism have bled us white and broken the heart of mankind; but these wars are even as nothing beside the wars that racialism will make inevitable!

The tides may bear us far and the winds may be contrary; our ship may list and swerve but if we are to arrive safe in harbour the compass must remain true. The Christianized heart is this world's only compass, and the Church alone is charged with the Christianization of the hearts of men. Jesus offers Himself as example, and the parable of the Samaritan as the formula. The Church alone is responsible for the emulation of this example and for the application of this formula. Those cynical crowds about the cross on the day that Jesus died rallied on Him saying, "If thou be the Son of God come down from the cross." But not by coming down from the cross did He prove Himself the Son of God, but by staying there. The Church must prove



itself not by a program of appeasement, but by staying on the cross and by accepting the challenge of color. When the Christ way of meeting challenges becomes dangerous, then it behooves the Church to live dangerously. Whether the Church stands up to this challenge or backs down before it becomes a matter of profound concern for the millions of Baptists scattered in the uttermost parts of the earth. *This world must be brotherized or it will be brutalized. The Church must accept this challenge or seal its own damnation.*

X

OPENING

AND

CLOSING

ADDRESSES

## ADDRESSES OF WELCOME TO SIXTH BAPTIST WORLD CONGRESS.

### (a) ON BEHALF OF THE SOUTHERN BAPTIST CONVENTION.

[By DR. L. R. SCARBOROUGH, President.]

I speak for the Southern Baptist Convention to you Baptists from all parts of the world and say for millions of your Baptist brothers and sisters, "We receive you with open arms and hearts of love and Christian fellowship into the heart of the South and into this our central city of goodwill." Southern Baptists by the millions stand on the top of their greatest of achievements for our God and His Gospel. In all the things we count we report our highest figures in all of our past history. A mighty incoming tide of evangelism has lifted, deepened, broadened and expanded all of our work. 52,000 more baptisms than the previous year and 22,000 more than our greatest year, and a like increase in all of our other figures.

We are enjoying our greatest unity, solidarity, aggressiveness, and most glorious spirit of cooperation and missionary progress. We welcome you *all*—all of you—to the land of brotherly love, land of conservatism in theology, convictions in ecclesiology, land of advancing missionary zeal, land of compassionate evangelism, land of trained Baptist youth, the land of Broadus, Mullins, Carrol, Gambrell, and of Truett. You have our hearts, and our loyal cooperation in your big expanding plans for Christ and a lost world.

### (b) ON BEHALF OF THE NATIONAL BAPTIST CONVENTION, U. S. A.

[By DR. L. K. WILLIAMS, President.]

To me has been assigned the honorable and pleasant duty to bring to you on behalf of the National Baptist Convention, U. S. A., some warm, sincere welcome greetings to America, our beloved country. You will find here a land of extreme illustrations of much and of many things. Here you will have ample freedom and the assistance required to make your program and deliberations all that you could reasonably desire and expect.

We gather here today, many races and nations, but under the cohesive principles "One Lord, One Faith and One Baptism," "One God and Father of All." Well might we sing:

"Blest be the tie that binds  
Our hearts in Christian love:  
The fellowship of kindred minds  
Is like to that above."

This meeting will be, we pray, a concrete and most effective demonstration of that type of unity that Baptists revere, and for which they have fought and died. We believe your presence here will tend to deepen such a spiritual unity and that your meetings and this place shall be transformed into a veritable pentecostal center and the representatives of the groups and nations here assembled sent back to their respective homes, flames of fire, evangelists of hope and the cross, inspired to preach the gospel of our Christ to every creature. But before we can do this, does it not appear to us all, when we consider the world's distress and its disillusionments, and our own imperfec-

tions—that as of old, deep, penitent, intercessory prayer is now in order and is our first and most pinching need?

We represent nations,—there are national sins of oppression, injustice and greed; We represent races,—there are sins of false pride, selfishness, and race antipathy; We are here as individuals and have our own personal, secret and known sins. For these we need national, racial and personal remorse, deep, genuine repentance and contrite confession to God.

My brethren, if the world is to be saved, judgment must first begin at the house of God. We do make clear definitions on our doctrines of baptism, liberty, freedom, the separation of church and state, etc.,—all are true, basic principles that a needy world, struggling upward must welcome. But isn't it apparent that we lack much and do need something which is missing in our efforts; and isn't that something the cleansing and that purging and power which only prayer and true repentance can bring?

Isaiah cried, "Woe is me," till the God he saw sitting high and lifted up came nigh unto him, touched his foul lips and cleansed him, and then he could cry, "Here am I, send me." Christ prayed and His countenance was transfigured. The disciples prayed and then came power and the Pentecost.

The preparation for a world-wide evangelistic crusade by Baptists for the reign of truth vs. error and the overthrow of injustice, oppression and every form of tyranny and sin in the world, must begin here, in and with us. It would not be remiss for each and every one of us to pray here and now: "Create in me a clean heart, O God," and finally and above all, pray, "Thy will be done."

The National Baptist Convention, in liquid words of love, again welcomes you and hopes you will be able to go from this mountain inspired and better equipped to apply more effectively the teachings and spirit of the Christ, and to hasten the coming of that unity and brotherhood that He prayed for and for which He waits today.

Plan, yea, plan here wisely, but pray, pray here with deep, soulful prayers; for the tasks ahead of us require sustaining, prevailing prayer.

"O thou by whom we come to God—  
The Life, The Truth, The Way;  
The path of prayer Thyself hast trod;  
Lord! teach us how to pray."

### (c) ON BEHALF OF THE NATIONAL BAPTIST CONVENTION OF AMERICA.

[By DR. G. L. PRINCE, President.]

On behalf of two million Baptists who are members of the National Baptist Convention of America I extend to you a cordial greeting.

1. We greet you because you are of the same faith and order and represent our great world Baptist brotherhood.

2. We greet you because our anticipations are that you will bring to bear the full impact of your Christian influence for soul freedom and personal liberty and against all kinds of religious persecution.

3. We welcome you because we believe that you will restate and make clear to the world those principles for which Baptists have stood through the centuries, which make for unity and brotherhood.

4. We welcome you because we believe you will have the courage to make known to the world that Baptists are against injustice and discrimination practised by many against their fellowmen.



5. We welcome you because we believe you fully realize the cause of world unrest and will in unmistakable language make known that love for God and man will so change thought currents of the world that men will live at peace with one another.

#### (d) ON BEHALF OF THE BAPTISTS OF ATLANTA.

[By the REV. ELLIS A. FULLER, D.D.]

It is an unspeakable privilege to bring a brief word of heartfelt welcome in behalf of the one hundred thousand Baptists of our city to you, my fellow-Baptists, who are here assembled in countless numbers as representatives of twelve million Baptists of the world, the largest free church group in the world.

Because of our faith in your loyalty to the truth which we hold in common, because of our hope which we build on the Christian experience which comes to all men who repent of their sins and believe on the Lord Jesus Christ as their personal Saviour, and because of our genuine love for you who are indeed and in truth our brothers and sisters in Christ, we have worked for five years with unrelenting zeal to prepare for your visit and feel now that we are crowning our efforts with joy of the heavenly kind in opening our city, our churches, our homes, and our hearts in cordial welcome to you. There is nothing which we would withhold in our determined effort to make your visit to Atlanta physically safe and comfortable and spiritually enriching and joyful.

Atlanta is oftentimes the meeting place of groups who meet in the interest of the great causes without which the world would suffer. But surely, not in its eventful history, has there assembled in it a group that has less to ask of the world and more to give to it than you. We believe you are here for inspiration and information whereby you will be stimulated to lose your lives to find them again.

At no previous meeting of the Baptist Congress has the world needed so definitely the distinct message of Baptists as it does today. With so many invaluable institutions, which have served so liberally their day and generation, quivering and threatening to give way, it is quite timely for us to shout in unison, "Other foundation can no man lay than that which is laid, which is Jesus Christ." With arrogant men flaunting their insolence in the face of God Almighty by attempting to throttle down the progress of our Lord's spiritual Kingdom in the interest of the temporal kingdoms which are the creations of ambitious opportunists, those who would make the church as stationary and lifeless as a door-nail by making it a mere support to a totalitarian state, it is glorious that we can unite voices in declaring that the gates of hell shall not prevail against Christ's church. With the aggressive threats to destroy religious liberty in various parts of the world, it is fortunate indeed that we can, in a great body like this, point out the path of progress we have traveled and demonstrate the strength we have; and, at the same time, declare that we have known no priests but believers and that we rest upon no state but upon God's Spirit alone. With such widespread effort to coerce men's consciences, it is ours to reiterate again that religious liberty is an inalienable right of every man regardless of the kind of government under which he lives, and that the competency of the individual soul with God is enough to bring Christ in all of His glory and truth to men who worship "neither in this mountain nor in Jerusalem." With war clouds, full of the threats of thunder and the demon lightning of death, hanging so low, and with the embers of international distrust being fanned into flaming hatred by selfish propaganda, with countless poverty-

stricken people even in lands of plenty, it is meaningful beyond compare for Baptists, who believe that war can be averted by God's love which is shed abroad by the Holy Spirit in the hearts of believers, who believe that every man and every nation should live to minister and not to be ministered unto, and who believe and preach the truth which restrains all men who receive it from exploiting their fellow-men, to take counsel together in a great assembly like this to learn better how to make their message cover the earth like the waters cover the sea.

Therefore, my friends, while our joy is deep in welcoming you into our midst as cherished friends, it is even deeper to welcome you as Christ's friends, the ones upon whom He is depending to testify His gospel which is indeed and in truth His power unto salvation to all who believe.

Welcome, my friends! A thousand times welcome!

### (e) ON BEHALF OF THE BAPTISTS OF GEORGIA.

[By the REV. CHAS. D. HUBERT, D.D.]

It is my duty as well as my highest pleasure to extend a cordial welcome to our city on behalf of the Baptists of the State of Georgia. For five years we have looked forward with thrilling anticipation to the mutual benefits of this Congress made up of Baptist people from the nations of the world. Already some fruits of this anticipation have been realized in organized fellowship and hearty good will existing among us in a very constructive manner, and dividing lines have become uniting lines.

Messengers from afar, what would you look for? What would you expect to find here in Georgia other than the much talked-of "Southern hospitality" and words of felicitation soon to be forgotten and lost in the rush of the business of the hour?

You may look first of all for Baptist people. One million, one hundred thousand Baptists of the State of Georgia, the largest number of Baptists of any State in the world, greet you with words of welcome and warm hearts.

Baptists from their very beginning have had a steady and rapid growth in Georgia. When we take into account that from the days of James Oglethorpe until now the spirit of Georgia has developed in close kinship with the spirit of the Baptists, a spirit that has given hope to people below the level of liberty, we can account for this growth of Baptists in this State. Baptists of Georgia were not born, neither have they grown, from the whines of the tramp nor the whims of the aristocrat, but from the needs of the common people.

Baptists of Georgia have always been keenly alive to the institutional machinery of our churches, but never for one moment have they permitted elaborate machinery to eclipse their conviction that a personal experience of God is the essential factor in Christian salvation. Ecclesiastical gewgaws and the trooping of priests have fallen on indifferent eyes and deaf ears and appear to be the clinging remnants of a childhood stage in the development of Religion. The blandishments of wealth and worldly fame have given us little concern. But with a self-abasement akin to that of the Son of God we Baptists of Georgia have sought to become the friends of the unfortunate.

Our doctrine of the separation of Church and State has never diminished our interest in the welfare of the State. I should like to take you today to the art gallery of the heroes of the Baptist faith and show you those who have been most serviceable in the making

of Georgia in every phase of its development. Time will not permit. But we do and shall forever insist that men actuated by purely political motive must not interfere with our spiritual and moral centers, and we invite civilized men everywhere to set their sails toward this goal toward which, we hope, mankind is steadily moving.

Finally, we invite you to a happy and a hearty participation in the solution of our many perplexing problems. Our problems are many, but we are not in despair. We are not seeking religious ease and comfort but liberty through conquest for the Kingdom of God. Our churches are facing bravely the sources of our problems. "Long is the way and hard." "We have come over a way that with tears has been watered; we have come, treading our path through the blood of the slaughtered." But "with a steady beat" and with your fellowship in this conquest "our weary feet" shall "come to the place for which our fathers sighed."

Baptists of the world, you have come to a land dedicated to religious liberty. You have come from many lands blighted by militarism, torn by class contempt and religious bigotry and corruption of justice. There are conditions common to us all both here and there. Our prayer is that here in this Sixth Baptist World Congress we may in a cooperative way dedicate ourselves to our common task of bringing in the Kingdom of God and here and now on the brink of the abyss of despair build a citadel of hope.

#### (f) ON BEHALF OF THE ATLANTA CHRISTIAN COUNCIL.

[By DR. C. R. STAUFFER, President.]

The Christian Council of Atlanta and vicinity is a voluntary co-operation of the Protestant Churches for the purpose of closer fellowship, mutual encouragement and joint action whenever needed. I am glad in behalf of this group to speak words of hearty and cordial welcome to the multitude of the Baptist faith who are in attendance at this Baptist World Alliance. Your coming into our midst by thousands is impressive and brings encouragement to the membership of every church in Atlanta and vicinity. Just having so many good Christian people as our guests for a week is certain to wield a powerful influence for Christ. Your voices to be heard on the morrow in our pulpits, your presence on our streets, in our hotels and homes, will enrich the Christian fellowship throughout the whole community. Your discussion of great religious subjects will stimulate all of us to a more intense interest.

Your presence in such large numbers has already impressed the whole Southland with the importance and place of religion in the life of today. Your presence from practically every nation of the earth in these critical days, when there are wars and rumors of wars, reminds us that there is a potent tie that binds Christian people together. This is a potent influence for peace on earth. It is evidence that the Gospel of Christ is "God's power unto salvation." Great hope and courage come into our hearts as we welcome you from every part of the earth.

We want you to know that our hearts are most hospitable as you come. When you go from us, we pray that you will have received a rich blessing as a result of your experiences here.



## THE SISTERHOOD OF THE EVANGELICAL CHURCHES.

[Address by DR. ROBERT E. SPEER.]

It is a great privilege and a great responsibility to speak here as in some sense representing the evangelical churches which are sister to the Baptist communion. I could wish that some one of the many others whom I could name might have been chosen who would have fulfilled this task far better than I. But no one could have been invited who could come with more warmth of sympathy and appreciation. Two of the six dearest friends of a lifetime owed much of what they were in character and power to their birth and training in Baptist homes—Mornay Williams and John Strong.

I have spoken of our evangelical churches as a sisterhood. There are indeed differences of personality and conviction among these churches. This discernment of differences is not to be deplored. One of Paul's prayers for the Philippian Christians was that they might be enabled to distinguish the things that differ, and while there are differences which divide and weaken, there are other differences which unite and enrich. Paul's conception of diverse gifts and functions among the individual members of the body as symbolizing the variety and wealth of the Body of Christ which is the Church, applies surely to the great evangelical communions corporately as well as to us one by one as individuals. And in loyalty to these diverse conditions and responsibilities we find a principle of unity stronger than the dividing differences. I recall a statement of Karl Barth's in an address at the Ecumenical Seminar in Geneva in July, 1935, printed as one of the papers preparatory to the Faith and Order Conference of 1937. "Strange as it may seem," he said, "it is still true that those who fail to understand other churches than their own are not the people who care intensely about theology but the theological dilettants, eclectics and historians of all sorts; while those very men who have found themselves forced to confront a clear thoroughgoing logical *sic et non* find themselves allied to each other in spite of all contradictions, by an underlying fellowship and understanding, even in the cause which they handle so differently and approach from such painfully different angles. But that cause, it may be, is nothing else than Jesus Christ and the unity of His Church." It is in this view that my own particular branch of the Christian Church and the fellowship of the Baptist churches are found so sympathetically close to each other.

Loyalty to our diverse relationships is a real bond of unity. But those relationships themselves represent and rest upon unities deeper and broader than any differences. Charles Hodge bore witness to this in one of the opening addresses at the meeting of the Evangelical Alliance in New York City in 1873, one of the most notable Christian gatherings ever held, whose proceedings and discussions edited by Dr. Philip Schaff made one of the most effective declarations of the Christian faith ever made. Dr. Hodge was one of the most trusted and respected theologians in America, indeed throughout the world, and while holding fast his own theological view, he declared, "As imperfection attaches to everything human in this life, the unity of faith among believers is also imperfect. Nevertheless, it is real. It is far greater than would be inferred from the contentions of theologians, and it indicates everything essential to Christianity." And Charles Hodge's view was confirmed by a voice in whose authority you all rejoiced and which one wishes we could hear speaking in our world today, the voice of Charles Spurgeon, who in the last year of his life



declared, "During the past year I have been made to see that there is more love and unity among God's people than is generally believed. I feel myself a debtor to all God's people upon earth. We mistake our divergencies of judgment for differences of heart, but they are far from being the same thing. In these days of infidel criticism, believers of all sorts will be driven into sincere unity."

What are these great basic unities of the evangelical faith and fellowship? I would venture in these few minutes to name five of them.

First is our basic faith in the Lord Jesus Christ, His true Deity and His perfect Humanity. This is the Rock on which we stand, Jesus Christ the Son of God and the Son of Man—not a Son of God and a Son of Man, but the unique, absolute, universal, normative and final Personality. We do not speak of "Christ and other masters." One and One only is our Master. Beside Him there is no other. And what we call Christianity we do not regard as one of the great religions of the world. It is in reality not religion, it is revelation. Religion is man's search for God. Christianity is God's search for man. There is, to be sure, a revelation of God in matter and life and all His gifts and His providence are a call of His love and goodness to man. Natural religion is the proof of God-given cooperation and needs, which are in themselves an indication of God to us and a qualification in man for response to a revelation which is more than natural religion. Christianity is this more and different. It is not one more religion like the ethnic religions. It is not man's effort to find God and the solution of man's irrepressible questions—Where did I come from? What can I know? What am I to do? Where am I going? It is God's outgoing to man. "He sent forth His Son." His only Son. Beside Him there is no other. His is the only name. He is the answer, the only answer, an answer given by God to all the questions and needs of man's soul. This is one great basic conviction. Our common faith is built on this, nothing more, for there could be nothing more, nothing less, for nothing less would suffice, than Jesus Christ. "Other foundation," your motto here above us declares, "can no man lay than that is laid, even Jesus Christ." What greater basis of unity could there be than this? And here together we all stand.

Second is our common conviction of freedom and obedience through the Holy Spirit speaking in the Bible. In a true sense, though with qualifications, the Bible is to us among books what our Lord Jesus Christ was among persons. We may not agree with Mr. Gladstone's arguments but we accept the title of his book, "The Impregnable Rock of Holy Scripture." There is unquestionably a great need in our American churches for a true Scriptural doctrine about the Scriptures themselves. There is a great deal said about the Bible which is in conflict with what the Bible says about itself. It would be well for us all to rest on some such great statement as is embodied in the first chapter of the Westminster Confession of Faith. But what we say about the Bible is of less consequence than what the Bible says about us and about Christ's Church. We may differ as to just what it is that the Bible does say about us and the Church, but we are agreed in our loyalty to the liberty which it proclaims, "the glorious liberty of the children of God," and in our recognition of our privilege and duty to hear and obey the voice of God speaking to us, to be sure, in life and history and our own hearts, but uniquely and supremely in the Bible. We have one God and Father and one Lord Jesus Christ and one Holy Spirit, one faith, one brotherhood, one great Charter and Guide in Holy Scripture. The Bible may be to others only one book among all books. It is to us, too, but in a very different sense, One Book among all books, and for us all it

is the same book. There is no denominational Bible. There may be denominational translations and commentaries which differ, but the Bible itself is one great central, unifying possession and treasure of us all.

Thirdly, we are united by one common task, just as, to quote Horace Bushnell's words, "a team is brought into line by the stress of a common draught." What is this common task? We are united, indeed, not by the task alone, but in our agreement in the statement of it—"to make Christ known to every man and to claim for Him Lordship over every man and over all human life and relationships." No one of us would define our task in other words. We cannot propose more than this, and we dare not propose less. Our methods and policies may differ, although our study of them reveals the amazing similarity and union of them, but the task is one task, and it is so vast and difficult as to require on the one hand our fullest cooperation and unity and on the other to allow for all the diversification and specialized ingenuity and independence of adventure of which we are capable. The unity of our task requires of us a perfect unity of purpose and all the wealth of diversified method and ministry that we can bring to our common endeavor to make Christ Lord of all.

And fourthly, we are united by a common foe. It is tragic in national life to see the unifying by a common danger and a common enemy. Again and again in history nations of long continued hostility have been suddenly united, their fear of one another being swallowed up by a greater common fear. Thank God, our Christian denominations have not moved on this plane, but they are experiencing today as never before the unifying, consolidating influence of their common danger and the pressure of common deadly enemies. There is something dreadful about this welding unity of peril and enmity, but there is also something glorious about it. Who are these common foes? The same as confronted and fought the Gospel in the beginning. As a friend who is in the thick of the conflict in Europe wrote: "We are coming back to the first Christian conception of the world. The world is not plastic material to be easily molded by Christian influence. There is a hostile, demonic element. The Church has to fight stubbornly against principalities and powers for its faith and Christianity, for the conversion of peoples and the spread of the Gospel." And Professor Dibelins wrote in behalf of German Christians, in response to the invitation to the Oxford Conference on Life and Work in 1937, that they would come, but alas! were later not allowed to come, on condition that "the Churches of the world, when they hold their Conferences, shall not be satisfied with discussing problems, but shall urge a war against the demons who stand behind the revolt of the self-conscious and self-justified individual of our day against the living God." We are back at the beginning of Christianity. The Church is not engaged in a mere educational or reform movement or, still less, a grand parade or mock battle, but a life and death struggle, a grapple in the darkness between great evils and the Word. "We wrestle not," as Paul said, "against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

Listen to the voices today: of Bukharin, "This victory [of communism] will be preceded . . . by a universal class hatred with regard to capital. That is why Christian love, which applies to all, even to one's enemies, is the worst foe of communism;" of another to the students of Padua. "There is a virtue which should be your stimulus, should be the flame of your faith, and the name of this virtue is

hatred;" of Hitler in *Mein Kampf*, advocating "a peace not resting on the palm branches of tearful pacifist women but on the victorious sword of a master nation;" of Mussolini denouncing liberty as "a stinking corpse," and declaring "All armed prophets conquer. The disarmed are ruined." "I am the chief and assume all responsibility."

These are the voices of the enemy. Stalin, Hitler and Mussolini, Bukharin, Scorza and the rest are not the enemy. They are fellow-men not to be hated but to be loved. The enemy is the demonic power that is speaking through these men. Against that power, the power of hate, Christians are called to unite and to mass their love against all hatred, the might of right against the right of might, the spirit of peace against the spirit of war, unity against division—once more, Christ against the demons.

And lastly, we are one in our common and only power. There are not many powers. There is one alone, the power by which God raised Jesus Christ from the dead, the power of the Spirit of holiness and love which was on and in Christ and which He sent forth when He had gone. There is no other power than this. Whatever else passes for power—numbers, noise, propaganda, wealth, success—is spurious. Christ is our wisdom and Christ is our power. And there are not many Christs, "Lo here and lo there." There is but one and we are one in Him. How wide is this fellowship? I will tell you. It embraces the whole area from which a man can see the Cross of Christ, and in which he can hear His last command. From where I stand one may not see that man or even hear him speak. But if he is looking on Christ's Cross and is hearing Christ speak, we—that man and I—are of one company, of one Spirit and of one Body.

"We are not divided,  
All one body we,  
One in hope and doctrine,  
One in charity.  
Gates of hell can never  
'Gainst that church prevail,  
We have Christ's own promise  
And that cannot fail."

Our Christian unity is a present fact, imperfectly realized but real none the less. It is now the assurance, when fully realized it will be the consummation, of victory. In this unity let our Christian brotherhood, the one Church of Christ, stand and serve.

### WHAT THIS CONGRESS HAS ACCOMPLISHED.

[Address by DR. CLIFTON D. GRAY, Honorary Associate Secretary.]

Five years ago in Berlin the powers that be, laid upon me a task similar to the one I have this evening. I cannot honestly say that I find it easy to see with clear and steady eye just what has taken place or to arrive at a fair and judicial estimate as to what forces for good will have been released by what has been said or done at this Sixth Baptist World Congress. Prophecy, despite its prevalence in baccalaureate sermons, is an extra-hazardous occupation, even for college presidents. So, I shall not attempt the role of seer, and what I have to say may be justly criticized for understatement.

1. First of all—our size. Never before in the history of the world have so many Baptists ever been gathered together in one place. It will, perhaps, never happen again until that momentous event to which the author of the Book of Revelations looked forward



—the rapture of the one hundred and forty and four thousands. But there is this difference—the one hundred and forty and four thousands will be saints, while we are sinners.

Then, there is the press and the radio. Five years ago in Berlin, I stated that there had been more publicity in the German press during the Congress than had appeared in the German papers during the previous hundred years since Oncken. That was a high water mark, but, while we had perfect freedom of speech, the papers did not report a word as to our resolutions concerning peace or war, race discrimination and persecution, the fundamental freedoms of assembly, of speech, of the press. Today, the publicity given to this Congress is almost unbelievable. Never before in history has any religious meeting been so completely covered.

2. We have given to the world, during these last six days, an example of the possibility of racial cooperation in the conduct of this Congress which is bound to have a profound influence in years to come. Our resolution on racial discrimination passed five years ago at Berlin has now been implemented by deeds, and for this happy outcome we are wholly indebted to the local committee of arrangements, which is a joint committee of both races. They have translated our words into actions, our ideals into realities, with the result that no onlooker present at these sessions could doubt that, so far as this Congress is concerned, there has been no "barbarian, Scythian, bond or free," but Christ has been all and in all.

3. There has been a needed reaffirmation of the historic Baptist position regarding the separation of church and state. Quite apart from the situation in the Old World, where state churches still continue to place disabilities upon and, in some cases, to oppress grievously the members of free churches, there are reasons in this free America of ours why Doctor Truett's memorable words in the presidential address regarding the absolute separation of church and state should be kept in mind. To be fore-warned, is to be fore-armed. Religious freedom is the foundation of all freedoms, and those fundamental freedoms of the Bill of Rights—freedom of speech, of assembly, of the press—are menaced today in the United States from more than one quarter. Doctor Truett's address cleared the air. It stated in kindly but unequivocal terms the unalterable opposition of Baptists the world over to all encroachments, whether of state or church, upon the right of the individual to worship God or not to worship God according to the dictates of his own conscience.

4. We have recaptured the meaning and significance of the Great Commission. We rejoice in the large place given to evangelism during these sessions. Already in many parts of the world the fires have been lighted, and there is abundant evidence that what has been said and done here will unite us all in a renewed effort to bring Christ to all men. There is a hunger for religion everywhere that offers at the present moment an unique opportunity. We live in a troubled world and there are many, even outside the church, who believe that the solvent of all our problems—economic, social, international—lies in religion. This emphasis upon evangelism as the primary task of the church cannot fail to arouse the whole Baptist fellowship to a concerted, world-wide action which will re-create in all of us the zeal and devotion of the early Christian church.



## THE UPLIFTING CHRIST.

[Coronation Address by DR. C. OSCAR JOHNSON,  
St. Louis, Missouri.]

"I will draw all men to Myself."—John 12:32.

I am to come tonight, as announced in the programme, to bring a coronation address. Coronation is a strange word to our ears. It is a strange term on this soil. Coronation is better understood by some of our brethren from other lands than by us. In fact, we recognize the use of this word in no earthly sense—we have been led to believe that there is but One who is worthy of the royal diadem from all hearts of all the world. I am sure that as believers in Christ, this great Alliance would unite to a man in crowning Him Lord of All, even Christ who is our Lord. Coronation has a connotation which is always very interesting. It implies, of course, that the subjects of the King place in his hands and upon his head the symbol of authority by which he shall rule over them, and, in turn, they pledge their loyalty and devotion to him—to follow his leadings, protect him and further his kingdom and the interest thereof. The Lieutenant Governor of the Province of Ontario, in a speech in this city during the week, made reference to the recent visit of the King of England to Canada—to the United States as well. Said he, "The King represents to us the personification of our country, Great Britain and all of her lands to the extent of the boundaries of her Kingdom. When he says, 'My people,' he draws us to him and to the throne." As I listened to this statement, I was convinced easily of the fact that there is One whose subjects we profess to be as Baptists around the world who makes a visit, not once in a lifetime, but every day to the borderlands of all the kingdoms where His subjects live. And we can hear Him saying, "My people," and when He says it, let us believe that He too draws us to Himself and to the Throne.

The reference from which the brief text I am using tonight is taken follows immediately after a most interesting experience which two of the disciples had when a request came from some foreigners who wished to see the Master. The problem was new—they had not faced it before. In conference they finally decided, "Let us report it to Him and ask His solution." This they did. Seeming to turn away from the direct question which they asked, He began to talk about something which was to take place soon, closing the statement with, "And I, if I be lifted up from the ground, will draw all men unto Myself." The writer of the gospel later comments that He said this signifying what death He should die. It is then a statement which we can make and pass on for the present that He has been lifted up. No fact in all our Christian doctrine is better established than the fact of the crucifixion of Jesus our Lord. Again and again from this platform reference has been made to the Cross and it is that central thing that we must never lose sight of. Jesus has been lifted up. The interpretation so often used by ministers of the Gospel that they would lift up Christ in their pulpits and using this text as a basis, seems to me to be quite out of place. He has been lifted up once for all. Surely no pulpit of the world wants again to lift Him up to crucifixion. The one thing that makes Him powerful in drawing men has been done. He has been lifted up. He has been placed upon the cross for the sins of the world. It is the mystical understanding that in that act of His crucifixion the distinguishing characteristics of Christianity appeared. Other religions, if I may say other religions, have all through the centuries been seeking to climb

out of their own physical depravity, spiritual depravity, up until they could find God. Christianity is not in that sense a religion. Christianity is a revelation. A revelation that God has come down to man searching for him. What a difference that makes! In Jesus Christ, God made definite contact with the human race that He might lift man up, that He might be a power greater than man himself, to lift him in his efforts to find God and to bring him to the heights to which his soul aspired. Therefore, with that thought in mind, I wish to speak to you of the Uplifting Christ. Again and again we have been uplifted as His name has been magnified in message and in song about this occasion. Who has not thrilled at the singing, the uplifting singing, of the old hymns which glorified our Christ and His sacrifice for us and for the world? In a gathering like this, I would call the attention of the listening world and the reading world to the fact that our uplift centers in a person and that that person has gathered together in Himself all authority on earth and in heaven, and around Him as the one central uplifting influence and power in the world and our lives, we have gathered in this Sixth Congress of the Baptist World Alliance. The uplifting Christ is available for us, regardless of our geographical location or the language we speak or the color of our skin. He is the uplifting person who said, "I will draw all men unto Myself." We go away from this place this evening with the assurance that we may feel His uplift wherever we may go, abiding with us to the end of our days.

Briefly, let me call to your attention some of the things by which He uplifts men. He uplifts men by His love. Love always does uplift. Hate drags down and destroys. Love brings the life to light and to happiness. He lifts by His love. Love was the removal of the stern demands of a ceremonial and legalistic law that required the sacrifices to atone for the sins of people. Love bends down until it takes the place of the offering itself and becomes the propitiation for the sins of the whole world. Well did the poet write in that rather recent song:

"I was sinking deep in sin  
Far from the peaceful shore,  
Very deeply stained within,  
Sinking to rise no more.  
But the Master of the sea  
Heard my despairing cry,  
From the waters lifted me,  
Now safe am I.  
Love lifted me."

The world staggers beneath its weary load of sin. It goes trudging along the highways, more often in the mire and in the valley than on the hillside or the mountains. But Love comes along the dusty road and, finding the burdened lives of men and women despairing of life itself, bends down and lifts the burden and the burden-bearer. I remember years ago when, as a boy in the hills of East Tennessee, it was my job to keep the wood-box well filled. This was a chore which required much of my time and a great deal of patience, because it was a difficult task to be assigned. Oftentimes when the night had come, the box was still empty. Well do I remember one Saturday when the Sunday's wood had not been prepared, and after the night had settled upon us it was necessary to make provision for the Lord's Day by filling the box before we could have supper. Father made the preparation by cutting the sticks in the right length and I was carrying them in. And the last load, I tried to carry it all so as not to have to make another trip. You remember how we did

that—all we could carry and then some. I had gotten the last stick under my chin and with great difficulty had risen and was walking along toward the house, groaning and grunting with each step, wondering if I could make it. Father, having finished his job, came along behind me, and I remember as if it were yesterday, he reached down, picked me up with my load and carried me—carried my load—until I came to the box where he said, "Drop it in there." That is the experience which the love, the lifting power of God, brings to every burdened life. He comes not only to pick up our burden and take it away from us—He comes to lift us and our burdens until they become light and we in turn may dump the burden there. Love is the evidence of his lifting and uplifting power.

Jesus lifts by His matchless life. There is something about greatness and goodness that draws men upward. We read the account of great and noble deeds—there is within us an exhilarated feeling that somehow we'd like to be more like that. The matchless life of this marvelous Christ has been a great uplift to all parts of the world. Whenever is told the story of His life of love and sacrifice, His life of service, His going about doing good, His care for children, His concern about the hungry, His concern for the diseased and the sick—all of that has an uplifting influence as men think of it over the world. He lifts by His marvelous life.

Then He lifts by His death. Strange indeed is the alchemy of the Cross. He has lifted men by dying for them. There is in that act something that the world will never understand, but we know that in that act God in Christ made it possible for us to be lifted up through the mysterious and agonizing death on the cross of His only-begotten Son. He uplifts by His death, having died for us; everywhere the story is told men and women feel an uplift in their own hearts and a desire to follow Him.

Some years ago it was my privilege to be shown through one of the great shipyards of our country. It was just after the terrible war of '14 to '18. I was interested, of course, in seeing the great machinery layout and the plan by which these monsters of the sea were built to belch death upon a supposed enemy. But I was more interested in some of the more simple things. The friend who showed me through this shipyard passed by a flat-car loaded with scrap iron, twisted and torn and bent and broken—all sorts and shapes and sizes, and as I stood and looked upon this car of scrap iron, I saw coming toward us another car upon which was a great crane with a long extending arm reaching out over the car loaded with scrap iron. Upon the end of this great crane, there was a little instrument not so large, attached to it by ropes. It was lowered by means of the windlass back in the little house on the other car. It came down until it touched the rusty, broken, burnt scrap iron. Then power was turned on, and a miracle took place. And what was lifeless, still, and useless scrap iron a little while ago took life and rattled and clattered and clashed, catching hold of this strange little box which had come to cut some of the pieces until when it was lifted from that level, it carried with it a third of a load of this scrap iron. Three trips and the car was unloaded. I turned to my friend and said, "That's a miracle, that's a parable." It explained itself thus—that car in front loaded with scrap iron is the world of humanity, broken, burnt and twisted and bruised, and scarred and worthless. This great crane reaching out over it is a cross and that instrument let down to touch it is the Man who died there. And in that same mysterious way, Power was turned on until what was worthless and lifeless and hopeless before, quivered and trembled in this sense of new power and literally clung to a cross and was lifted out of its present de-

spondent state into a place of usefulness and worthwhileness. That is the miracle of the uplifting Christ! Christ in whom God with all His power, came in direct personal contact with the broken hearts and lives of human beings around the world and literally lifted them toward God. That is the uplifting Power of the Cross.

Again may I say that He lifts by His resurrection. Here again is a distinguishing fact and doctrine of Christianity. We have no tomb or sacred shrine to which the people of the world go and bow down to honor the Founder of our faith. We have an empty tomb of which we rejoice to tell the world, for we say that He lives. He has been raised up—it was the lifting power of God that lifted Him out of the tomb that He might live evermore. That lifting power is the one great and glorious doctrine which Paul loved to preach—the doctrine of the resurrection. It is the lifting message, not only once a year at Easter-time, every Lord's Day morning ought to be for us the recounting of the fact of the resurrection. It is the great moment when from the death which claims these bodies of ours, Christ can come to lift again into a larger and fuller life. It is the answer to the question of Job regarding man's living again after he dies. It is the answer to the hunger of the human heart—what is there beyond?—the lifting up of the saddened faces of weeping mothers and loved ones comes in the fact that this Christ whom we love and serve and preach, lifts by His resurrection. "Because I live," said He, "you too shall live." And if He can lay down His life and take it again, He can lift us from that horrible pit which has been the gloomy nightmare of all the ages. He lifts by His resurrection.

Then may I say that He lifts through the power of His Holy Spirit? We speak too little of the marvelous power and presence of the Holy Spirit. Some fanatical interpretations have led us to neglect too long the lifting power, the present lifting power of the Holy Spirit who is just as vitally in the world today as was Jesus when He lived in the flesh. We have felt His power, we have seen the movings of that Spirit, we have seen Him moving among the hearts of people until lightened and lighted by the Holy Spirit, people who sat in darkness have risen up because of a new light which they have seen. He will lift, and does lift, by the aid of the Holy Spirit in the hearts of men. It is such an occasion as this that gives us the lift we so much need as we go back to interpret to our people and to our own hearts, mind you, some of the great moments of gatherings such as this.

One of our well known national broadcasters made a statement at a meeting a few weeks ago which I had the pleasure to attend, telling a story that I believe illustrates very well indeed what comes to us or may come to us in such meetings as this. He tells the story of a letter which came to the National Broadcasting Company a few months ago, written by an old sheep-herder up in the hills of Idaho. The letter went something like this:

"I enjoy your program every week and I want to know if I could ask a favor of you. It's rather lonely up here and I haven't much to amuse me aside from the radio. No other human beings are near. I have an old violin which I used to play. Unfortunately, it has gotten badly out of key. I wonder if you would be kind enough on your program next week to stop long enough to strike 'A' so that I may tune my violin again and enjoy its music?"

When this letter was received at the headquarters for a moment it was thought about and then cast aside. A crazy invitation, a crazy suggestion, but after all perhaps, we might as well do it. So that night when the program was in progress, the statement was made



that an old sheep-herder up in Idaho had asked that they stop long enough to strike "A" on the piano in New York that the man in Idaho might get the pitch for his violin. The uplifting Christ in a gathering such as this enables us from all over the world to strike "A" and to carry it back—the right pitch—to those instruments where the music has gone out, because in the long stretches in between, we have lost the tension, we have lost the key, so the uplifting music does not come as it once did in life. There will go from this great gathering scores of hundreds of people who have heard the right pitch again and they will have felt the uplift of the Christ who has come underneath to carry them to higher heights. So it is that our Christ, the uplifting Christ, gathers His people together and telling them of His great love and His great sacrifice, gives them again an undying passion to go out to tell a world sorely in need of His Message that they too may be tuned to the right pitch. We have felt the uplifting of these services. We have felt that we were following one who knows His way. He knows the way because he traveled it. He continues steadfastly in the great building of His Kingdom to the ends of the earth. We need now to know again our faith in His uplifting power, and not be allowed to sink down into the depths of darkness and disappointment in the world. Some few years ago, to keep an engagement, it was necessary for me to go by plane from Oakland, California, to Los Angeles. Early in the morning, I arose to go to the airport only to discover that a heavy fog had come in during the night and one could not see across the street. I called the airport and then waited for awhile and after a little while we decided to try it. The pilot loaded the passengers and we went out to the runway and warmed up the motors and then we started down the runway, finally off into the air and the fog. We circled about over the bay for awhile, but soon we came back and landed and waited an hour and tried it again. This time we went a bit higher and went a bit farther—in fact, half way to Los Angeles. Then we banked into clouds that were dense and so turned again, and in an hour, we were back at Oakland. By this time my appointment was delayed greatly. We decided to wait. In a moment another pilot came. We got in with him. He said, "We'll get there," as he climbed in and took hold of the wheel. Soon we had taken off again—this time we did not circle. We climbed slowly and steadily until we were 10,000 feet above all the fog and clouds and in one hour and forty-five minutes we were in Los Angeles, because we had a pilot who knew the way through and who did not fly under the clouds or in the clouds, but above the clouds. We have an uplifting Christ who can take us through the clouds of these troublesome times. We can therefore return to our native land, our native church, our native home, and we can carry with us to the end of the day the uplift which the uplifting Christ has brought to us and through us will bring to the ends of the earth.

To our German friends who are here, I might be permitted to bring to them and to you a very vivid picture which came to me recently as I recalled an experience which was mine several years ago in Hamburg. We had come from the station to the sidewalk and were preparing to go to a hotel. The bus which stood there awaiting to take such passengers as desired to travel to that residence carried on it a sign which said, "Vir haben ein lift." I asked the porter what the significance of that phrase was. I was informed it merely stated that that hotel had an elevator. I went to that hotel and found that to be true. I'd like to tear that sign from the side of that German bus and hang it today over the Baptist churches of America, of England, of Germany, of Japan and China, aye, over any church in the world preaching Jesus Christ. I'd like to have that sign hang over

the entrance—"Vir haben ein lift." We can tell the world that passes by, we have a lift for all of you who in darkness sit—we have a lift for you who have plunged into the depths of despair. We have a lift for you who have become material-minded until you live only for this life. We have a lift for you who have gone pleasure-mad into the sins of this life of the world. We have a lift for you who are hopeless. We have a lift for you who think there can be nothing else that can be good. We have a lift for you who believe that this old world is on the verge of destruction. Ring it out to the sky. Let it float in the breeze. Hang it above the door. Hang it over the pulpit where Christ is preached—"Vir haben ein lift." We have an elevator—we have an uplifting power that takes men up to the higher level where life becomes livable and where the Kingdom of God shall be established in the hearts and minds of the people of the earth. This story, it seems to me, might be carried through the experiences to which we as Christian people give ourselves day after day. We can, without any difficulty or apology, say to all the world that we have the one lift which will lift men up until they can see the light and, having seen the light, may follow in the footsteps of the Christ. This lift has come to men in the past. What a different man was that humble fisherman Peter who, having been lifted from his fishing boat, became the famous and flaming evangelist at Pentecost. What a lift came to Paul who was merely a graduate from the School of Gamaliel when he came in contact with the lifting power of the Son of God. He was told to stand up upon his feet and it should be told him what he should do. He was uplifted into the place of service, great suffering, and in a great cause to give his life that he might live, and he does live and will live forever. Matthew, unknown and hated by those who came to pay their taxes to a traitor, a man who had turned against their own country—he is lifted from that sordidness to a place of lively service in the following of Jesus Christ, his new Master and Lord. The lifting power of the Son of God has been seen in the lives of those down through the centuries. What shall we say of men like Hubmeier, Zwingli, Huss, Livingstone, Carey, Judson, Spurgeon, Moody and Niemöller—lifted from a submarine to a concentration camp? I would rather have been lifted to that height and be privileged to live in a concentration camp with the presence of Christ in my heart than to be the dictator of both Germany and Italy, aye, of the world. The uplifting Christ has been to all the world the amazing fact which reveals to us the God of Power and the God of Love. He has lifted a race, He has lifted a nation, He has lifted the world closer to the heart of God. The uplifting Christ carries on and will carry on until the consummation of his purpose and will.

To others of you from Europe, there has come to me recently a story which beautifully illustrates what I'd like to say as I close. Many of the mountains of your Swiss Alps have been the challenge of mountain climbers of the world. Among them, perhaps the Jungfrau is best known and most often climbed. This story relates how a certain sturdy mountain climber more than six feet in height, known affectionately as Jim, often climbed the Jungfrau and upon one occasion came to the halfway house which was cared for by a little hunchback fellow whom they called "Hunchy." Jim greeted him affectionately, and Hunchy replied in kind. Then that evening as they sat for a few moments around the fire, Jim suddenly turned to Hunchy and asked, "Have you ever been to the top of the Jungfrau?" Hunchy replied, "No, sir, you see I can't climb so far." Jim said to him rather abruptly, "Be ready in the morning, for tomorrow you're going to the summit of the Jungfrau." A bit of remonstrance from Hunchy but no objection, no refusal—soon all were asleep except

Hunchy. He didn't sleep much, because he wondered if it could be possible for him to go to the summit. Morning came. By this time, he had decided it would be foolish to start. He said to his friend, "Jim I think I should not attempt this. I believe I'd better not even start." Jim mockingly said, "You're not a quitter, come on, we're going to the top today." Finally they started. Only a little distance and Hunchy's breathing became heavier. He said to his friend, "I can't go any farther—please let me go back." Jim again said, "No, no turning back. You're going to the top." Again he tried and traveled only a short distance and then sat upon a stone—tears ran down his face. He said, "I never should have started. I can make my way back now. You go on. I'll meet you tonight when you come down." Again Jim said, "You're going to the summit today. Come on." This time Hunchy stood up and behind him Jim took his place. Underneath the pit of his arms, he placed his great strong hands and all the rest of the way, the rough places and the smooth, he held his hands there, sometimes lifting the feet of little Hunchy off the ground until finally they stood upon the top of the Jungfrau. What a thrill! Breathing a bit heavily for a moment, Jim said, "How do you like it, Hunchy?" One glance, one sweep of the entire horizon, Hunchy then fell upon his knees and caught the knees of Jim. He looked up into his face and said, "Oh, sir, if it hadn't been for you, I never could have made it." Some day, when lifted from the darkness and night of my own sins, my feet tread upon the trail that leads windingly up the mountain side toward the summit of God's will, when I have finished the last hard climb, I hope I shall be privileged to stand for one brief moment and survey the beauties and wonders of the land of which we sing, the land toward which we journey, then if I might be permitted, I would like to fall at the feet of Him who has lifted me over the rough places, out of the depths and kept me from falling—I should like to clasp His knees, look up into His face and say, "Oh, sir, if it hadn't been for You, I never could have made it." Coronation—there is but One whom we can crown. But we can crown Him and we do crown Him. Every land and every tongue and every race and every people in all the world may crown Him and ultimately must crown Him Lord of all.

All hail the power of Jesus' name.  
Let angels prostrate fall,  
Bring forth the Royal diadem,  
And crown Him Lord of all.

Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.

XI

MEMORABILIA

AND

MEMORANDA



## THE CONGRESS AND ITS SETTING: INCIDENTS, IMPRESSIONS AND EVALUATIONS.

[These comments amplify at some points the general survey included  
in the Foreword. The full list of speakers and subjects  
will be found in the Minutes.]

### *Meeting-places.*

The programme contemplated the division of the full sessions of the Congress between two meeting-places. Five morning sessions and one afternoon session, at which the "heavier" subjects, Reports of the General Secretary and the Commissions, doctrinal and ecclesiastical issues, and the business of the Congress, should be considered, were arranged for the City Auditorium. Two afternoon sessions covering the first section of the "Welcome and Roll Call" on the Saturday and the Presidential Address on the Sunday, and seven evening sessions of a "popular" type, were to be held in the "Ball Park."

The plans for the indoor sessions broke down hopelessly at the very outset. Already the huge audiences on Saturday and Sunday had suggested the possibility that the Auditorium would prove inadequate; and it was known that even after a rigid exclusion of visitors the registered members, if present in strength, could not be accommodated in the hall. In the issue, the General Secretary's report, though, as a local journalist wrote, the City Auditorium was "full to the rafters," was heard by scarcely one-half of those wishing and entitled to enter. A decision was promptly taken to transfer future sessions, except that of Friday morning, to the Ball Park. The results amply justified the change. The heat during the day was at times trying to those occupying the unshaded seats on the playing-field itself, but there were no "casualties."

For sectional meetings no changes were needed. They were held as planned, some in the Auditorium and others in large churches, and since they appealed as a rule only to particular groups the accommodation was adequate.

There was anxiety lest the holding of morning sessions in the Ball Park should spoil the "atmosphere." Would it not result, even though 12,000 fully registered delegates were in attendance, in vast empty spaces and a scattered assembly of which only a small section was vitally in touch with the proceedings? Fears proved groundless. The delegates attended in full strength; and many thousands of visitors who could not have been admitted to the Auditorium eagerly seized the opportunities of the Ball Park. So excellent was the "public address system" that the amplifiers carried the speeches—and at times even "asides" on the platform—to every hearer. The attention was concentrated and continuous, and the participation of the great crowds as intimate as it could have been in a gathering of a few hundreds.

### *A Great and Representative Assembly.*

All records of attendance were broken by the Atlanta Congress. The main body of messengers was supplied, as stated in the Foreword to this Report, by the region in which the assembly took place. This was the territory of the Southern Baptist Convention, whose numerical strength exceeds that of any other unit of our world-fellowship. The attendance from outside the United States was adversely affected by the expectation of war, and by actual war in the Far East. Nevertheless, both Japan and China were represented—the latter by no fewer than thirteen nationals in addition to numerous missionaries. Burma,

India, Africa, and the South American States, sent their nationals; and almost every European land, though the messengers were comparatively few, participated through its leading and most representative figures. Australia sent a strong body; and Canada, much nearer at hand, a still larger, drawn from all provinces between the Atlantic and the Pacific. There has never been brought together an assembly capable of expressing more clearly and certainly the common judgment of Baptists throughout the whole earth.

Over 12,000 were registered as "messengers," i.e., full members of the Congress; but that figure was dwarfed by the huge attendance of visitors to the Ball Park meetings, who cheerfully paid for admission to particular sessions or the whole series. Atlanta never saw such crowds, said the newspapers, "even at a ball-match"—an assertion obviously true, since not only were the spectators' seats filled, but the entire playing-space. At least sixty thousand saw the pageant—probably thousands more, since the turnstiles, which by no means controlled all the entrants, registered well over 50,000. To thoughtful people the most impressive feature was nevertheless not the vast numbers, but the deep religious interest of the crowds.

#### *The Press and the Radio.*

The commentator is obliged to admit the inadequacy of any acknowledgment. The experience and genius of Dr. Louie D. Newton, the inspirer and leader of all the local arrangements—and much more—had not only interested the very competent journalists of Atlanta and Georgia, but captured the great news agencies of the States. Leading papers from New York to California followed the events of the Congress, and they were cabled overseas. As to the radio, the Congress itself was for twenty-one hours "on the air," to say nothing of broadcasts of services and preliminary and post-Congress references. There were nation-wide "hook-ups"; and two broadcasts by the special representative of the National Broadcasting Corporation offered general descriptions and evaluations of the proceedings. As noted elsewhere, a statement by the General Secretary was given nation-wide circulation, and also relayed to South America and Europe.

#### *"Extra-Congress" Events.*

An Official Report must needs stress addresses and reports delivered, action taken, and resolutions adopted, in the Congress itself; but certain attendant features are worthy of record among these notes.

Dr. Truett reached the city on the Monday evening before the assembly—to be met by thousands of people at the railway station, welcomed by the Mayor and others, and escorted to his hotel by a bodyguard of cyclists, the whole proceedings being broadcasted. It was a spontaneous tribute to one who, whatever he may mean to the world, is felt by these warm-hearted Southern people to be one of themselves for whom they ceaselessly thank God.

Nor could anyone fail to be stirred by the two hours' procession through Atlanta which preceded the opening of the Congress. The suspension of all traffic, the symbolic presentation of the key of the city, the countless spectators ranged five and six deep on both sides of the road in unbroken continuity for miles; these and other features indicated that the Congress had practically monopolised the thought of the entire city and with it of all Georgia.

Another unique event alongside the Atlanta Congress was the great open-air preaching service at midday on Wednesday in the very heart of the city. "Traffic was diverted, and uncountable people from downtown business houses congregated in the area allotted." The preacher

was Dr. C. Oscar Johnson, by whom two days later the "Coronation Address" was delivered.

*"The Atlanta Spirit."*

The phrase was heard in every direction, and it will live in the memory of all who participated in the great week. "Welcome to the Baptists of the world" confronted visitors wherever they turned—at the railway stations, over the streets, in shop-windows and garages, in street-cars and taxis—even, according to one report, above the entrance to a cemetery! From the Governor of the state and the Mayor of the city to hotel porters and car drivers the note of cheerful welcome sounded and resounded. The overflowing hospitality, and its countless forms, baffle every attempt at description. Without distinction of profession or colour or social status or religious denomination, homes and institutions were opened because hearts were open. The effect upon those who came from abroad, and even from other parts of the United States, was profound. "The Atlanta spirit" henceforth expresses for them a standard and ideal. Nor does it connote merely open-handed liberality and good cheer; all felt in the welcome something broad and deep—a sense of brotherhood compassing the whole earth and of the value of the transcendent truth which the Congress proclaimed: "Other foundation can no man lay than that which is laid, which is Jesus Christ."

*Responses to Addresses of Welcome.*

The addresses of welcome are recorded in a special section of this Report. The responses by Principal N. J. Nordström of Stockholm, Vice-President of the Alliance, to the Baptist welcome on the Saturday afternoon, and by the Hon. Albert Matthews, LL.D., Lieutenant-Governor of Ontario and Western Treasurer of the Alliance, to the welcome in the evening from the Governor, the Mayor, and representatives of other communions, were worthy and dignified. Dr. Matthews emphasised the fact that "moral assets mean more than material ones." It was noteworthy that among the speakers on behalf of the community of Atlanta was Rabbi David Marx, who warmly appreciated the Baptist stand for religious freedom and declared: "God does not give to man power over the conscience of man."

*Roll Call (in the Ball Park).*

The list of those responding at the Roll Call is printed on other pages. Their brief messages were extremely telling. There were picturesque incidents, as when Tanimola Ayorinde, son of an African chieftain, wearing his native robes, responded for Nigeria. Saw San Po Thin of Burma was another who captured the crowd, and Wu Chi Chang of China won all hearts by the charm of his person and the intensity of his religious appeal expressed in perfect English. Later, the response of Dr. H. Prochazka of Czechoslovakia evoked deep emotion by its simple words, "I come from the land that was, is not, and shall be." It is good that Germany was represented, and her spokesman, Paul Schmidt, received a warm welcome. Dr. B. Udvarnoki, speaking for Hungary, took occasion to invite the Seventh World Congress to meet in his country's capital of Budapest. Latvian peasant costumes were a notable feature. The Roll Call as a whole made a powerful appeal both to the imagination and the understanding. Here were people from the ends of the earth; here were brothers and sisters who had suffered for Christ; here all felt the inward and spiritual worth of our Alliance.

*"Congress Sunday."*

This Report includes a list of churches in Atlanta and Georgia with the names of guest-preachers on the morning of "Congress Sun-



day." Thanks to Dr. Ryland Knight and his co-workers, the plans were carried through with consummate ease, and the few inevitable last-minute changes and adaptations smoothly arranged.

Superlatives are demanded in almost every paragraph of these notes. "Congress Sunday" was amazing. The general verdict was that even for Atlanta, which ranks as a church-going city, the morning attendance was beyond precedent—and this in spite of the vast afternoon and evening gatherings to follow. All the churches were full; in several instances the services had to be relayed to overflow crowds, and in at least one case an open-air meeting was extemporised to deal with the many hundreds who were still unable to come within earshot. The morning services, which were of course church assemblies outside the Alliance programme, proved remarkably helpful. Visitors and residents of Atlanta were drawn together as host and guest shared in the worship of God. The introductions of the Saturday had prepared the way to deeper fellowship. Nor were the stories of "Congress Sunday" services without the gladdening accompaniment of men and women won for new life in Christ.

Reference should be made here, since it is not included in the church list, to the "community service" in the Fox Theatre, chaired by the Mayor of Atlanta, at which Mrs. Ernest Brown, wife of the Minister of Labour in the British cabinet, gave an impressive address to a large assembly.

#### *The Presidential Address.*

The full text of the address has a foremost place in this Report. Uncounted thousands heard one of the greatest utterances of a most distinguished career, and no gathering ever responded more heartily than the Atlanta audiences. Had Dr. Truett contributed to the Alliance nothing beyond this noble message, he would still have left his brethren throughout the world under a heavy debt. It was a fitting climax to the splendid presidential service of a great quinquennium.

#### *The Morning Sessions.*

The opening feature of Monday was the report of the General Secretary, which was followed with absorbed attention. At the close he received a remarkable ovation, the whole assembly rising to its feet.

The general plan adopted on this and the following three days was warmly approved. On each occasion the main theme was treated in a careful and scholarly address of twenty-five minutes. Then followed brief addresses (ten to fifteen minutes) dealing with practical aspects and applications of the theme. The subjects so treated and those who delivered the key addresses were: on Monday, "Evangelism as the Primary Task of the Church," President Koller of Chicago; on Tuesday, "The Nature of Scriptural Authority," Principal Percy W. Evans of London; on Wednesday, "The New Testament Doctrine of the Church," President John R. Sampey of Louisville, Kentucky; and on Thursday, "The Ordinances of the Gospel," President F. W. Patterson of Wolfville, Nova Scotia. Preceding these great religious and theological subjects, and taking the place on the programme which on Monday had been assigned to the General Secretary, were the Reports of the three Commissions, No. 1 on Tuesday, and Nos. 2 and 3 on Wednesday and Thursday.

On Friday morning the session, at which the attendance was smaller, was held in the City Auditorium. Its general subject was "Church and Community." A clash of opinion arose between the Rev. M. E. Aubrey and the Rev. Paul Schmidt, but the dignity and courtesy with which Mr. Schmidt voiced his objections commanded respect; and the suggestion of Dr. Rushbrooke that, the opposing views having



been stated, members of the Congress might quietly think them over, and that nothing would be gained by entering upon a discussion and "trying to score debating points off one another," was promptly accepted.

*Evening Sessions (in the Ball Park).*

On the Sunday evening the "inspirational and evangelistic meeting" heard the one set address by a visitor from another communion, Dr. Robert E. Speer. The veteran missionary leader was cordially welcomed. His and other addresses appear on earlier pages.

On Monday evening the "Pageant of Baptist History," prepared by the Rev. E. A. Payne and produced under the direction of Mr. Eugene J. Bergmann, drew the largest gathering of the week, and delighted the 60,000 people who witnessed it. Beginning with John Smyth, it traced the struggle for religious freedom as carried on mainly in England and in North America, recalling the stories of John Bunyan, Roger Williams, Adoniram Judson, and others. All through, the missionary purpose of Christ through His people was manifest; and this could not fail to deepen enthusiasm for the evangelisation of the world, as well as interest in Baptist history. The scenes were stirring and often poignant. The efforts of Baptists through the last three hundred years to secure religious liberty for mankind were set forth in episodes with the frequently recurring note of martyrdom.

On Tuesday evening occurred the only untoward incident, when during Mrs. Brown's speech a near-by thunderstorm put a section of the amplifiers out of action and caused a brief interruption. Her address was on the highest level. As to the sermon that followed, it has revealed Professor A. T. Öhrn as one in the front rank of Baptist preachers. His English was not merely correct, but of high literary quality. The spiritual intensity and the searching moral challenge gripped from first to last. At every previous Congress the preacher of the "Official Sermon" had come from an English-speaking land; no hearer would have suspected that Professor Öhrn had not.

The missionary demonstration on Wednesday was notable for the stirring general survey offered by Dr. Earle V. Pierce, and for the use made of cinema pictures. Addresses were largely brief and informal descriptions of the cinema pictures. Some doubts were expressed beforehand as to the feasibility of using the cinema for so huge an assembly, but in the result this proved a complete success. It will furnish a valuable precedent for future Congresses.

The young people's demonstration on Thursday was marked by the high quality of all addresses throughout. The Rev. J. Cocutz of Rumania had a vivid story to tell of the loyalty of the youth of that country.

(The closing session in the Ball Park is described in a separate paragraph.)

*Sectional Meetings.*

No judgment of a World Congress would be adequate if it ignored the "sectional meetings." They are not formally Baptist World Alliance sessions, but they are a most valuable element of every Congress. They fulfil purposes which the larger sessions could not; and from them, in part directly and in part through recommendations to the Congress and the Executive Committee, issue decisions that are significant for the life of the Baptist people. They are not "side-shows." Though those attending them represent particular groups or interests, these are closely interwoven with the larger life and the general aims of the World Alliance. To illustrate this relation, the sectional meetings in Atlanta may be considered.

The Young People's meeting, whose minutes are incorporated with those of the Congress (see page 6), surveyed the noteworthy activities of Baptists of the rising generation working through the international Youth Committee which is part of the Alliance organisation. Under the guidance of its resourceful chairman, Dr. T. G. Dunning, and secretary, Dr. Frank H. Leavell, it has steadily carried on its task of binding together the thoughtful and keen young people of many lands in loyal and intelligent acceptance of our Christian and Baptist outlook, and in service for the kingdom of God. The careful selection of its representative international committee ensures the co-operation with the Alliance Executive of a group whose personnel guarantees yet larger advance.

The Women's meeting was followed by a request to the Executive for the formation of a women's committee. On the part of the Executive, it has been easy to accede to the request. In earlier years such a committee existed, appointed at the Second World Congress. For various reasons—the chief of them the undeveloped organisation of the Alliance itself, which had not then even an office or any whole-time officer to co-ordinate the work of committees—the results were disappointing. It was therefore decided, on the initiative of the women themselves, that their separate committee should be discontinued, and that they should be guaranteed a certain number of seats in the Executive Committee. In Atlanta, the advent of a number of women with definite qualities of leadership and a desire to take a larger share in the common cause, led to the revival of a committee which, like that of the young people, will deepen interest in the Alliance and in co-operation with the Executive will add to its strength. Mrs. Ernest Brown's chairmanship ensures that the new committee will not henceforth be an otiose element of our fellowship.

The conference "on the preservation of Baptist history" brought together a body of keen people, and revealed a stronger and more general interest than has hitherto characterised our people. It adopted specific recommendations which the Executive Committee are to consider. There is no reason to doubt that there will emerge practical plans to enlarge the knowledge of Baptists regarding the steps by which their churches and conventions have come into being. The unity of our people in Christ is felt as a great fact; larger historical knowledge will illumine the significance of the fact.

In the Foreword to this Report the outstanding significance of one group-meeting that had no place in the printed programme has been emphasised—the conference on Evangelism. Its immediate result is that, through the action of the Congress and the Executive, there now exists under the chairmanship of Dr. G. Pitt Beers an international "Committee on Evangelism," related to the Executive Committee in much the same way as the Young People's and the Women's committees. This will seek to ensure that the primary purpose for which the church exists shall have in the thought and life of our world-fellowship the place that it rightly claims on the authority of the Lord Himself.

At Berlin there was held for the first time a meeting for "foreign missionaries and officers of mission boards," the purpose being informal conference and mutual encouragement. It proved so useful that a similar sectional meeting was included in the Atlanta programme under the leadership of Dr. J. C. Robbins. This was naturally very much larger than the Berlin gathering. According to a statement in "Missions" not one seat was vacant in the First Baptist Church. Beyond doubt a meeting of this kind must stand as an indispensable item in future Congresses.

The Laymen's Meeting, led by former-Governor Pat M. Neff of Texas, furnished many interesting incidents, including the Chairman's statement that "if all the nations of the world had religion and education we would have no war"; an address by Mr. Loo Lin delivered in Chinese; and a strong plea for prohibition by Mr. R. Wilson Black, J.P., of London, described by a local journalist as "head of the leading bone-dry organisation of Great Britain." Mr. Black's stern impeachment of the liquor trade left a deep impression.

The "language-group meetings" were of exceptional interest, and some of the addresses are reproduced in this Report. It goes without saying that the English-speaking section was largest; but keen interest in the German standpoint and in the German delegation secured a great attendance at the First Baptist Church. Similarly, the Druid Hills Church was crowded in view of the fact that Spain, Italy, and Rumania count among the Latin-speaking countries, and each of these has its peculiar fascination. The Scandinavian meeting was happy but less exciting. The Slav-speaking meeting, however, with the recent tragedy of Czechoslovakia and the long-drawn sorrow of Russia in the minds of Baptist people, provided dramatic material in abundance.

One observer remarks of the sectional meetings as a whole: "Usually when a Baptist Convention splits up into group conferences the attendance is small. The reverse was true at Atlanta. With 50,000 Baptists from which to draw, all ten sectional meetings on three successive afternoons had capacity audiences."

#### *Special Resolutions.*

The Resolutions of the Congress, including a "Declaration on religious freedom," are fully printed in the Minutes on pages 13-16. They have been described by a leading journalist as "brief, clear, strong, unequivocal, and frank." They speak for themselves, and no detailed comment is necessary. All should be carefully studied by Baptist people throughout the world. The "declaration on religious freedom" is specially important. It contains nothing new in substance; but its terms, based on a draft by Professor W. O. Carver, are fresh and arresting. It should win a place among classic expressions of Baptist conviction.

#### *Some Acknowledgments.*

In connection with the proceedings of the Congress, the gratitude of the Baptist World Alliance is due to all speakers. The Alliance has no funds even to defray their out-of-pocket expenses, and therefore such service is rendered as a "labour of love." It is not unfair, however, to mention the exceptional labour of the Chairmen of the three Commissions—Dr. N. J. Nordström of Stockholm, Principal H. Wheeler Robinson of Oxford, for whom Principal Holms Coats deputised at the Congress itself, and Professor W. O. Carver of Louisville; and also of the Rev. E. A. Payne in the preparation of the Pageant. (It is expected that the text will be published by the Carey Press of London.)

#### *An Impressive Close.*

The final session on Friday evening was unique—to use once more an adjective which constantly forces itself upon the commentator. Except for a storm that broke over Atlanta with a downpour of rain lasting until within less than an hour of the meeting, the attendance would probably have been the largest of all. As it was, not only were the covered seats packed to the limit, but thousands of people occupied seats in the central playing-space in spite of the sodden ground beneath their feet. The set items of the programme were preceded by

a remarkable procession of groups and persons who had rendered local service in connection with the Congress—boy scouts, choir leaders, chairmen of committees, and so forth, each introduced by Dr. Louie D. Newton with a terse and apt description of their work. Long as the procession was, Dr. Rushbrooke remarked that, if all to whom they were indebted had been presented, the entire population of Atlanta and Georgia would have been there! It is right to mention that a peculiarly warm response was evoked by tributes to the very competent leaders of the negro and white choirs. Each of these was of the highest quality; and naturally the rendering of "spirituals" by the negro choir proved an extremely popular feature of the Congress. Dr. Rushbrooke, who as President-elect took over the gavel from Dr. Truett, suppressed his own speech in view of the lateness of the hour, but gratefully acknowledged the confidence and love that had called him to follow his honoured and beloved friend as President of the Alliance. He pledged himself anew to serve his brethren with all his power. The closely-reasoned address of Dr. S. W. Hughes on "World Peace" was followed with intense interest. The time-limit was on this one evening hopelessly exceeded; but the vigour and eloquence of Dr. C. Oscar Johnson, to whom the "coronation address" had been entrusted, held the vast concourse undiminished in spite of the late hour. The keynote of the Congress resounded mightily through this final utterance.

The newly-elected president turned to his predecessor, and with the apostolic benediction from the lips of the apostolic Dr. George Truett the great Congress passed into history.



## LIST OF CONGRESS DELEGATES

(from outside the U. S. A.)

[NOTE.—This list is printed from the Credentials issued by the General Secretary, supplemented by particulars obtained from Atlanta. It is possible that it may contain a few names of persons who though registered did not present themselves, and that it omits a number who at Atlanta gave only American addresses in registering. The long list of American delegates, who heavily outnumbered the foreign, is not included.]

### Argentina, Uruguay and Paraguay.

Canclini, Rev. Santiago

Swenson, Rev. and Mrs. Erhardt

### Australia and New Zealand.

Acason, Rev. Walter  
Baggaley, Mrs. C. A.  
Baggaley, Miss Freda  
Hoad, Rev. Francis A.  
Kirby, Rev. Reginald  
Marshall, Mrs. A. H.  
McCoppin, Miss Dorothy  
Packer, Dr. and Mrs. J. A.  
Peacock, Miss Adele  
Purdie, Mr. and Mrs. J. Jackson  
Ridley, Rev. John G.

Ridley, Miss E.  
Shephard, Mrs. Herbert  
Sidwell, Mr. and Mrs. Harry  
Smith, Miss Dorothy  
Smith, Mr. L. G.  
Smith, Rev. Roland F.  
Tinsley, Rev. and Mrs. C. J.  
Tinsley, Mr. Allan S.  
Townley, Mrs. S.  
Ward, Rev. Walter O.  
Worboys, Rev. and Mrs. James

### Brazil.

Coursert, Mr. and Mrs. J. J.  
Cunha, Dr. and Mrs. Djalma  
Grigorowitschs, Rev. Karlis  
Janson, Mr. and Mrs. M. A.  
Kaschel, Mr. and Mrs. Walter

Purgailis, Mr. Karlis  
Soren, Mr. Edgar  
Taylor, Rev. and Mrs. W. C.  
Tumlin, Mr. John

### Burma.

Gilmore, Mrs. D. C.  
Grigg, Rev. Ernest  
Hardy, Mr. and Mrs. Clem D.  
Jury, Dr. Gordon S.  
Loo-Nee, Mr. Sydney, M.H.R.

Mosier, Miss Mildred A.  
\* Stevens, Miss Margaret L.  
Tay, Miss Eleanor San  
Thin, Saw San Po  
Wooten, Miss Mary-Ellen

### Canada.

Ackland, Rev. and Mrs. L. E.  
Alexander, Miss Maude B.  
Anderson, Miss Madeline  
Armstrong, Miss E. R.  
Armstrong, Rev. J. M.  
Armstrong, Rev. and Mrs. J. G.  
Berry  
Armstrong, Mr. W. F.

Aspden, Miss Margaret  
Ballantyne, Mr. Maurice K.  
Barker, Mr. Alfred J.  
Barnett, Miss Sadie  
Barrass, Rev. and Mrs. E. J.  
Benke, Rev. Fred W.  
Bentall, Rev. C. Howard  
Bird, Mr. C. W.

- Bingham, Dr. and Mrs. H. H.  
Blyth, Mrs. A. G.  
Borysink, Miss Irene  
Boyter, Rev. C. C.  
Brownlee, Miss Laura  
Burgess, Miss Ruth  
Burton, Miss Mary  
Butterfield, Mr. and Mrs. L.  
Caldwell, Miss Alice W.  
Caldwell, Mr. John B.  
Caldwell, Miss Ruth Irene  
Cameron, Rev. C. J.  
Campbell, Miss M.  
Cann, Miss R. Muriel  
Carruthers, Miss Jessie  
Carlson, Rev. and Mrs. Adolph  
Chambers, Miss Jean B.  
Chaytor, Miss Isabel  
Chisholm, Rev. E. J.  
Carr, Rev. Albert  
Carr, Miss Catherine L.  
Carter, Miss Jean B.  
Clark, Mrs. H. N.  
Clarke, Mr. Frank C.  
Clemens, Mr. and Mrs. Ed., Jr.  
Close, Rev. W. D.  
Cook, Mr. James  
Cook, Miss Jane M.  
Cooke, Miss Bessie I.  
Cooley, Miss Lillian M.  
Courtney, Miss Cora  
Cottrell, Miss Margaret  
Cowan, Rev. J. Fred  
Craik, Miss R. M.  
Craik, Miss H. R.  
Craik, Mr. C. J.  
Craven, Miss Jean L.  
Croft, Miss Elma K.  
Davies, Miss Jean  
Davis, Miss Margaret  
Dawson, Miss Edith  
Dearborn, Miss F. Louise  
Denton, Rev. Harvey L.  
Devlin, Miss Margaret L.  
Digby, Mr. William  
Duncan, Rev. and Mrs. J. Willox  
Easter, Rev. and Mrs. G. R.  
Eikenaar, Rev. Albert  
Ellis, Rev. and Mrs. W. H.  
Elliott, Mrs. W. A.  
Evans, Miss Norma E.  
Farmer, Miss B. S.  
Farmer, Rev. and Mrs. Carl V.  
Farthing, Mr. and Mrs. Walter N.  
Farr, Miss Phyllis  
Ferguson, Miss Christine C.  
Fitch, Mr. Norris J., Jr.  
Finlayson, Mr. Henry  
Fischer, Miss Eleanor  
Fordham, Miss Elouise G.  
Forsyth, Miss Clare  
Foster, Miss B.  
Foster, Mrs. Earl G.  
Foster, Mr. William S.  
Found, Miss Ada C.  
Gainer, Mrs. Arthur G.  
Gainer, Miss Lois R.  
Graham, Mr. and Mrs. Ernest J.  
Graham, Miss Marjorie  
Green, Miss Nora F.  
Gatehouse, Mr. and Mrs. Harry  
Goodall, Miss Jean  
Gow, Mr. Douglas  
Gregg, Rev. and Mrs. M. L.  
Grose, Mr. and Mrs. G. W.  
Hayden, Rev. P. R.  
Hagerman, Mrs. E. R.  
Hamilton, Rev. and Mrs. P. M.  
Hammell, Miss Grace  
Harris, Mr. Walter D.  
Hawton, Miss G. Betty  
Hayes, Miss Margaret  
Hillock, Mr. William  
Hobbs, Miss Wanda A. A.  
Houser, Mr. Harold L.  
Howard, Miss Laura  
Humber, Rev. Charles M.  
Hunt, Mr. and Mrs. Gerald C.  
Hymen, Miss Myra  
Jackson, Mr. and Mrs. Frank  
Jackson, Mr. Milford E.  
Jackson, Miss Isabel  
Jackson, Miss Elva E.  
James, Mr. and Mrs. Albert E.  
James, Mr. and Mrs. L.  
Jarrett, Miss Thelma V.  
Johnson, Mr. and Mrs. H. F.  
Johnson, Mr. and Mrs. Sidney  
Johnston, Rev. J. Alexander  
Kennedy, Miss Greta  
Kraemer, Rev. Aug.  
Kristensen, Miss Karen  
Laker, Miss Marguerite  
Langley, Rev. A. J.  
Laubman, Miss Anna  
Leslie, Miss Adelaide  
LeBouroeau, Mrs. S. H.  
Looker, Mr. and Mrs. W. J.  
Love, Mr. John L.  
Lunan, Miss Helen  
Lyon, Miss Alice W.  
Lyon, Miss Molly  
Matthews, Hon. and Mrs. Albert  
Mears, Mrs. N.  
Medley, Rev. G. W. H.  
Mittelstedt, Rev. Edmund  
Moon, Mr. and Mrs. Philip J.  
Mollins, Rev. Harry W.  
Moore, Miss Phyllis A.  
Morgan, Mrs. I. G.

- Mulholland, Miss Elsie  
 MacEachren, Rev. Roy  
 MacKeracher, Miss Katie G.  
 MacLeod, Rev. and Mrs. A. A.  
 MacNab, Rev. Duncan J.  
 McCutcheon, Rev. and Mrs. M. F.  
 McCutcheon, Miss Marjorie R.  
 McCart, Miss Isabelle  
 McClain, Miss Eudene  
 McClain, Miss Hazel A.  
 McKay, Rev. Wilfrid L.  
 McKnight, Mr. and Mrs. John J.  
 McLaurin, Rev. C. C., D.D.  
 McNaughton, Miss Evelyn  
 McConaghy, Mr. Norman C.  
 McLachlan, Miss Lily  
 Neale, Miss Edna A.  
 Neale, Miss Gladys E.  
 Nordlund, Rev. and Mrs.  
     Hilmer E.  
 Olmstead, Rev. and Mrs.  
     Claude T.  
 Orr, Mr. Robert Lawrence  
 Osthoff, Miss Esther  
 Ostrom, Rev. and Mrs. J. E.  
 Patterson, Rev. F. W., D.D.,  
     LL.D.  
 Parker, Mr. Russell J.  
 Paul, Rev. Elbert  
 Pennell, Mr. and Mrs. Roy  
 Pettit, Mr. and Mrs. Holland  
 Preston, Mr. and Mrs. W. Z.  
 Pyke, Rev. Arthur  
 Ramsay, Mrs. L.  
 Randall, Mr. Lester  
 Ratcliffe, Mr. and Mrs. Charles  
 Ratcliffe, Mr. and Mrs. Donald  
 Richards, Mr. and Mrs. Edward  
 Richardson, Mrs. F.  
 Rogers, Miss Winnifred J.  
 Rombough, Mr. Murray  
 Rosner, Rev. and Mrs. August  
 Seaqvist, Rev. and Mrs. C. J.  
 Selman, Miss H. E.  
 Shell, Mr. and Mrs. Abdon  
 Shell, Miss Olive A.  
 Simmons, Miss Verna A.  
 Simpson, Miss Helen M.  
 Slipp, Miss Augusta  
 Sloat, Rev. J. L.  
 Smalley, Miss Peggy  
 Smalley, Rev. and Mrs. W. C.  
 Smedmor, Miss Ethel Jessie  
 Smith, Dr. Charles George  
 Southgate, Miss Esther  
 Steel, Miss Mary  
 Stephen, Miss Mary K.  
 Stephens, Miss Hilda  
 Stevens, Miss Alma M.  
 Sweetland, Miss B. Joy  
 Taggart, Miss Mabel  
 Taylor, Miss Edith L. M.  
 Taylor, Mr. and Mrs. Herbert  
     J. L.  
 Taylor, Miss Jean I.  
 Thomas, Miss Ellen W.  
 Thoms, Miss Lily  
 Travis, Miss Mary E.  
 Vining, Mr. and Mrs. Ebenezer  
 Vining, Miss Dorothea  
 Wakelin, Miss Doreen E.  
 Watson, Mr. and Mrs. W. Harold  
 Watts, Mr. and Mrs. Kenneth  
 Weland, Miss Freda  
 Westcott, Mr. and Mrs. William  
 White, Miss Irene  
 Whitefield, Miss Winifred H.  
 Williamson, Rev. J. C.  
 Wilks, Miss Greta A.  
 Wilson, Miss Doris L.  
 Wilson, Rev. G. Manter  
 Wintemute, Mr. and Mrs. G. A.  
 Worfolk, Miss Hazel  
 Wright, Mr. Charles A.  
 Young, Mr. and Mrs. E. W.

### Chile.

Espinoza, Rev. and Mrs. Honorio

### China.

- Beddoe, Dr. and Mrs. Robert E.  
 Bih, Miss Marian  
 Bryan, Rev. and Mrs. R. T.  
 Chao, Mr. James  
 Chen, Miss Christine  
 Chow, Miss Joy  
 Djang, Rev. and Mrs. C. K.  
 Find, Mr. John T.  
 Gallimore, Rev. A. R.  
 Glass, Miss Lois  
 Jansson, Rev. Martin Ferdinand  
 King, Mr. Mok  
 Lake, Rev. John  
 Lin, Dr. Loo  
 Ma, Dr. Roberta  
 Rankin, Dr. and Mrs. M. T.  
 Snuggs, Dr. and Mrs. H. H.  
 Wong, Miss Alice  
 Wu, Rev. Chi Chung

**Cuba.**

|                                |                          |
|--------------------------------|--------------------------|
| Calleiro, Rev. M. A.           | Martinez, Dr. Antonia    |
| Caudill, Rev. and Mrs. Herbert | Matthews, Miss Mildred   |
| Delgado, Mr. Primitivo         | Molina, Rev. J. L., B.A. |
| Delgado, Mr. Marcelo           | Negrin, Rev. Ismael      |
| Garnett, Miss Christine        | Palomeque, Rev. Samuel   |
| Goodin, Miss Ruth              | Ramos, Mr. Rigoberto     |

**Czechoslovakia.**

|                     |                    |
|---------------------|--------------------|
| Novotny, Dr. Joseph | Voita, Rev. Vaclay |
| Prochazka, Dr. H.   |                    |

**Denmark.**

Norgaard, Rev. Johannes

**England.**

(See under Great Britain and Ireland)

**Estonia.**

Taerk, Rev. Oswald

**Finland.**

Sundqvist, Rev. Alfons

**France.**

|                  |                     |
|------------------|---------------------|
| Lewis, Dr. W. O. | Vincent, Rev. Henri |
|------------------|---------------------|

**Germany.**

|                               |                           |
|-------------------------------|---------------------------|
| Cierpke, Rev. and Mrs. Alfred | Luckey, Rev. Lic. Dr. H.  |
| Dahm, Mr. Erich               | Rocksches, Rev. Friedrich |
| Kassul, Rev. W. D.            | Schmidt, Rev. Paul        |

**Great Britain and Ireland.**

|                                  |                                 |
|----------------------------------|---------------------------------|
| Arkinstall, Mrs. J. E.           | Coats, Principal W. Holms, M.A. |
| Aubrey, Rev. M E., C.H., M.A.    | Cook, Rev. Henry                |
| Bassett, Rev. D. J.              | Cook, Rev. J. McLaren, M.A.     |
| Biddiscombe, Mr. Alfred, J.P.    | Cork, Rev. W. Thorrrington      |
| Black, Mr. and Mrs. R. Wilson    | Cule, Mrs. Edgar                |
| Black, Mr. Sydney                | Daniell, Rev. E. H.             |
| Black, Miss Edna                 | Davies, Mr. E. B.               |
| Black, Miss Margaret             | Davies, Mrs. M. Pattie          |
| Bond, Miss Margaret E.           | Dow, Mrs. Alexander, M.A.       |
| Boughton, Mr. T. A.              | Dowler, Mr. William             |
| Bowie, Rev. W. Taylor, M.A.      | Duff, Rev. James                |
| Brice, Mr. Leslie J., M.Sc.      | Dunning, Dr. T. G., M.A.        |
| Brown, Mrs. Ernest               | Ennals, Mr. David H.            |
| Carruthers, Mr. Hugh             | Evans, Rev. and Mrs. P. W.      |
| Child, Rev. R. L., B.D., B.Litt. | Evans, Mr. William              |
| Chown, Rev. J. Leslie            | Folland, Mrs. Henry, J.P.       |
| Clark, Mr. Theo                  | Gibbon, Miss Gertrude H.        |
| Clatworthy, Miss Lily            | Greenwood, Mr. and Mrs. Thomas  |



- Griffith, Rev. B. Grey, B.D.  
 Grounds, Miss H. E.  
 Harris, Rev. and Mrs. Griffith J.  
 Havard, Miss K. A.  
 Hawkins, Rev. A. H.  
 Hedger, Rev. Violet, L.L.A., B.D.  
 Hiley, Rev. D. J., Hon. C. F.  
 Hoyle, Rev. R. Birch, A.T.S.  
 Hughes, Rev. S. W., D.D.  
 Jackson, Mr. and Mrs. E. B.  
 James, Mr. D. W.  
 Jones, Mr. and Mrs. D. B.  
 Jones, Mrs. M. E.  
 Jones, Rev. R. Menai  
 Kitchin, Miss C. M.  
 Laws, Rev. Gilbert, D.D.  
 Lewis, Mr. John, J.P.  
 Lewis, Mr. Lewis  
 Livsey, Miss Jenny  
 Maguire, Mr. J. Wilkinson, B.A.  
 Middlebrook, Rev. and Mrs. J. B.  
 Mitchell, Rev. and Mrs. Ralph  
     W. A.  
 MacFadyen, Rev. Archibald  
 McFadzean, Miss Helen B.
- Morgan, Mr. and Mrs. John  
 Newell, Mrs. Ellen  
 Nicholas, Rev. Henry  
 Owen, Mrs. Lena  
 Panter, Miss A. L.  
 Payne, Rev. E. A., B.A., B.D.,  
     B.Litt.  
 Pickles, Rev. Frank  
 Picton, Mrs. F. E. S.  
 Pollock, Miss Margaret  
 Ramsbottom, Mr. and Mrs.  
     Richard  
 Rees, Rev. E. Ebrard  
 Rowley, Mr. and Mrs. G. J.  
 Rule, Mr. H. J.  
 Rushbrooke, Rev. Dr. J. H., M.A.  
 Samuel, Rev. and Mrs. E. T.  
 Sutton, Rev. E. F.  
 Taylor, Mr. H. L.  
 Tennent, Dr. and Mrs. J. N.  
 Thomas, Miss Laura  
 Thomas, Miss Mary I. E.  
 Watkin, Rev. W. R., M.A.  
 Wilkins, Mr. Cecil V.

### Haiti.

Paultre, Rev. Hector

### Hungary.

Baranyay, Rev. M.  
 Daniel, Miss Ruby

Udvarnoki, Dr. and Mrs. Bela

### India.

Brush, Rev. Edwin C.  
 Frost, Rev. and Mrs. Harold I.  
 Jonadab, Mr. Nicodemus, B.A.,  
     B.Ed.

McLaurin, Rev. J. B., D.D.  
 Moore, Mrs. P. E.  
 Pradhan, Rev. Benjamin, B.A.,  
     B.D.

### Italy.

Paschetto, Rev. and Mrs. Enrico  
 Ronchi, Rev. Manfredi

Whittinghill, Dr. and Mrs. D. G.

### Japan.

Axling, Dr. and Mrs. William  
 Chiba, Mr. Akira  
 Dozier, Rev. and Mrs. E. B.

Garrott, Rev. and Mrs. W. Maxfield  
 Murata, Miss Kazue  
 Shimose, Miss Kiyoko

### Korea.

Woo, Mr.

### Latvia.

Ansis, Mr. Altmanis  
 Blumit, Rev. Oswald

Eglitis, Rev. Adolf  
 Fetler, Rev. and Mrs. William

Fetler, Mr. John  
 Fetler, Mr. Daniel  
 Fitins, Mrs. Otlja  
 Gallens, Rev. Eduards  
 Korp, Rev. August

Laceklis, Rev. Karlis  
 Strauss, Miss Emily  
 Tidens, Miss Vallija  
 Vaskis, Rev. and Mrs. William

### **Manchuria.**

Koon, Mr. and Mrs. Victor

### **Mexico.**

Muller, Mr. A. C.

### **New Zealand.**

(See under Australia and New Zealand)

### **Nigeria.**

|                                 |                             |
|---------------------------------|-----------------------------|
| Ayorinde, Mr. and Mrs. Tanimola | Donath, Rev. and Mrs. A. C. |
| Carson, Rev. and Mrs. W. H.     | Patterson, Rev. A. Scott    |

### **Norway.**

|                                |                  |
|--------------------------------|------------------|
| Anshus, Rev. O. E., Ph.D.      | Wang, Rev. E. H. |
| Öhrn, Professor and Mrs. A. T. |                  |

### **Paraguay.**

(See under Argentina, Uruguay and Paraguay)

### **Philippine Islands.**

Munger, Rev. and Mrs. Henry W.

### **Poland.**

|                             |                        |
|-----------------------------|------------------------|
| Kupsch, Rev. Edward         | Miksa, Rev. Ludwig     |
| Kurzawa, Rev. A. W.         | Rossol, Rev. Gustav A. |
| Lück, Rev. Hugo, B.A., B.D. | Rossol, Mr. Friedrich  |

### **Porto Rico.**

|                            |                           |
|----------------------------|---------------------------|
| Fish, Miss Laura           | Pellicier, Rev. Miguel A. |
| MacLauchlan, Miss Helen K. | Reyes, Rev. H. Cotto      |
| Mergal, Mr. and Mrs. Angel |                           |

### **Portugal.**

|                              |                   |
|------------------------------|-------------------|
| Hatcher, Rev. and Mrs. W. L. | Mauricio, Rev. A. |
|------------------------------|-------------------|

### **Rumania.**

|                    |                         |
|--------------------|-------------------------|
| Biro, Dr. Ladislau | Pascu, Rev. Danila      |
| Cocutz, Rev. Ioan  | Sezonov, Rev. Lucasa L. |
| Molnar, Rev. Carol |                         |

**Russia.**

Neprash, Rev. I. V.

**Salvador.**

Dixon, Rev. Thomas F. F.

**Scotland.**

(See under Great Britain and Ireland)

**South Africa.**

Sterne, Rev. F. H.

**Spain.**

Carles, Rev. Zacarius P.

Vila, Rev. Samuel

**Sweden.**

Danielson, Rev. Hj., D.D.

Fridén, Dr. George

Gustafsson, Miss Maria

Lantz, Mr. Haddon

Nordström, Rev. N. J., B.A., D.D.

Oddestadt, Mr. Hans

Selin, Miss Anna M. E.

Swedberg, Rev. Ruben

**Uruguay.**

(See under Argentina, Uruguay and Paraguay)

**Wales.**

(See under Great Britain and Ireland)

**Yugo-Slavia.**

\*Gill, Dr. and Mrs. Everett

The following missionaries were also registered, but not in connection with their fields:

Bostick, Miss Attie T.  
 Day, Rev. and Mrs. Harry A.  
 Enete, Mr. and Mrs. W. W.  
 Gray, Mr. and Mrs. Harvey  
 Ingram, Rev. and Mrs. J. F.  
 Jackson, Miss Alma  
 Jones, Miss Florence  
 Johnson, Rev. and Mrs. R. Elton  
 Kercey, Miss Ruth M.

\* Lowe, Mr. and Mrs. J. F.  
 McMinn, Miss Mollie  
 Moye, Rev. and Mrs. J. L.  
 Owen, Rev. and Mrs. J. C.  
 Plainfield, Rev. and Mrs. J. F.  
 Taylor, Miss Fannie H.  
 Terry, Miss Mary  
 Stukenbrok, Mr. and Mrs. K. D.  
 Walters, Mr. John T.

\*Dr. Gill represented also other countries, but Yugo-Slavia had nominated him to respond at the Roll Call.

## ROLL CALL.

SATURDAY, JULY 22nd

## NAMES OF PERSONS RESPONDING

An asterisk [\*] indicates a response by letter.

## AFRICA:

Cameroons.....Dr. F. W. Simoleit\*  
 Congo.....Rev. Martin S. Engwall  
 Nigeria.....Tanimola Ayorinde  
 Union of South Africa.....Rev. F. H. Sterne

## ASIA:

Burma.....Saw San Po Thin  
 Ceylon.....Rev. S. F. Pearce\*  
 India.....Rev. Benjamin Pradhan, B.A., B.D.  
 China.....Rev. Wu Chi Chung  
 Manchuria.....Mr. Victor Koon  
 Japan.....Mr. Isamu Chiba

## AMERICA—North:

Canada.....Dr. H. H. Bingham  
 (Convention of Maritime Provinces; Convention of Ontario  
 and Quebec; and Baptist Union of Western Canada.)

## U. S. A.:

Northern Baptist Convention.....Prof. E. A. Fridell  
 Southern Baptist Convention.....Dr. W. W. Hamilton  
 National Baptist Convention.....Dr. J. M. Nabrit  
 National Baptist Convention of America...Dr. S. A. Pleasants

## AMERICA—Central and West Indies:

Cuba.....Rev. J. L. Molina, B.A.  
 Haiti and Nicaragua.....Dr. C. S. Detweiler  
 Jamaica.....Rev. R. A. L. Knight, M.A., B.D.\*  
 Porto Rico.....Rev. M. A. Pellicier, B.A.  
 Trinidad and Tobago.....Rev. J. H. Poole, B.D.\*

## AMERICA—SOUTH:

## River Plate Republics:

Argentina.....Rev. Santiago Candlini  
 Uruguay.....Rev. B. W. Orrick\*  
 Brazil.....Dr. Djalma Cunha  
 Chile.....Rev. Honorio Espinoza  
 Dutch Guiana.....Rev. J. M. Blufpand\*

## AUSTRALIA:

Australian Baptist Union.....Dr. J. A. Packer  
 (Including Baptist Unions of Victoria, South Australia, New  
 South Wales, Queensland, Western Australia, and Tasmania.)

NEW ZEALAND.....Mr. J. Jackson Purdie\*

## EUROPE:

Belgium.....Rev. H. Vincent  
 Bulgaria.....Rev. P. Dimitroff\*  
 Czecho-Slovakia.....Dr. H. Prochazka



|                                                        |                                      |
|--------------------------------------------------------|--------------------------------------|
| Denmark.....                                           | Rev. Johs. Norgaard                  |
| Estonia.....                                           | Prof. Oswald Tärk                    |
| Finland.....                                           | Rev. A. Sundqvist                    |
| (National Conference and Swedish-speaking Conference.) |                                      |
| France.....                                            | Rev. Henri Vincent                   |
| Germany.....                                           | Rev. Paul Schmidt                    |
| Great Britain and Ireland.....                         | Principal P. W. Evans, B.A., D.D.    |
| Holland.....                                           | Rev. J. W. Weenink*                  |
| Hungary.....                                           | Dr. B. Udvarnoki                     |
| Italy.....                                             | Rev. Enrico Paschetto                |
| Latvia.....                                            | Rev. A. Eglitis                      |
| Lithuania.....                                         | Rev. Th. Gerikas*                    |
| Norway.....                                            | Rev. E. H. Wang                      |
| Poland.....                                            | Rev. L. Miksa                        |
| (Slav Baptists and German-speaking Baptists.)          |                                      |
| Portugal.....                                          | Rev. A. Mauricio                     |
| Rumania.....                                           | Rev. D. Pascu                        |
| Scotland.....                                          | Principal W. Holms Coats, M.A., D.D. |
| Spain.....                                             | Rev. Samuel Vila                     |
| Sweden.....                                            | Rev. Hj. Danielson, D.D.             |
| Switzerland.....                                       | Rev. J. Utzinger*                    |
| U. S. S. R.....                                        | Rev. I. V. Neprash                   |
| Wales.....                                             | Rev. W. R. Watkin, M.A.              |
| Yugoslavia.....                                        | Dr. Everett Gill                     |

## LIST OF CHURCHES AND GUEST PREACHERS

CONGRESS SUNDAY, JULY 23rd

AT 11 A. M.\*

## ATLANTA CHURCHES

| <i>Church</i>                    | <i>Guest Preacher</i>            |
|----------------------------------|----------------------------------|
| Allen Temple.....                | E. T. Samuel, Wales              |
| All Saints Episcopal.....        | George Friden, Sweden            |
| Antioch.....                     | Violet Hedger, England           |
| Associate Reform.....            | C. J. Tinsley, Australia         |
| Bethlehem.....                   | J. Cocutz, Rumania               |
| Beulah.....                      | R. Wilson Black, England         |
| Big Bethel.....                  | E. F. Sutton, England            |
| Brown Memorial.....              | Nicodemus Jonadab, India         |
| Calvary Methodist.....           | W. Clyde Atkins, Maryland        |
| Capitol Avenue Baptist.....      | A. Sundqvist, Finland            |
| Capitol View Baptist.....        | M. T. Rankin, China              |
| Capitol View Presbyterian.....   | G. E. Landon, Centralia, Wash.   |
| Cascade Baptist.....             | Edwin C. Brush, India            |
| St. Phillip's Cathedral.....     | Gilbert Laws, England            |
| Center Hill Baptist.....         | Phillip Johnson, S. Dakota       |
| Central Baptist.....             | W. R. Watkin, Wales              |
| Central Congregational.....      | Hans Luckey, Germany             |
| Central Presbyterian.....        | Henry Cook, England              |
| Church of Epiphany.....          | D. J. Bassett, England           |
| Church of the Incarnation.....   | Reginald Kirby, Australia        |
| Church of Our Saviour.....       | Jas. M. Shelburne, Virginia      |
| Confederate Avenue.....          | A. Korp, Latvia                  |
| Cooper Street Baptist.....       | Ruben Swedberg, Sweden           |
| Cosmopolitan A. M. E.....        | Leslie J. Brice, England         |
| Covenant Presbyterian.....       | J. McLaren Cook, England         |
| Druid Hills Baptist.....         | W. Holms Coats, Scotland         |
| Druid Hills Methodist.....       | N. J. Nordström, Sweden          |
| Druid Hills Presbyterian.....    | Edward Pruden, Washington, D. C. |
| East Atlanta Christian.....      | Frank B. Burress, Texas          |
| East Side Tabernacle.....        | K. Gronenberg, Germany           |
| Ebenezer Baptist.....            | J. B. Middlebrook, England       |
| Elizabeth Baptist.....           | O. E. Anshus, Norway             |
| Epworth Methodist.....           | O. J. Chastain, Arkansas         |
| Euclid Avenue Baptist.....       | G. A. Rossol, Poland             |
| Fellowship Baptist.....          | A. Jauhainen, Finland            |
| First Baptist.....               | J. H. Rushbrooke, England        |
| First Methodist.....             | Percy W. Evans, England          |
| First Christian.....             | F. Rocksches, Germany            |
| First Presbyterian.....          | J. B. McLaurin, Canada           |
| Flipper Temple.....              | Arthur R. Pyke, Canada           |
| Fortified Hills Baptist.....     | J. W. Bradbury, New York         |
| Friendship Baptist.....          | L. R. Scarborough, Texas         |
| Georgia Avenue Presbyterian..... | H. M. Thomas, Nebraska           |

\*The list of churches and guest preachers is given as arranged and printed before the Congress. A few modifications occurred owing to the inability of certain of those named to reach the Congress or to be present on the Sunday, but these "extemporised" variations were very few.

| <i>Church</i>                     | <i>Guest Preacher</i>           |
|-----------------------------------|---------------------------------|
| Glenn Memorial.....               | B. Grey Griffith, England       |
| Gordon Street Baptist.....        | Oswald Tärk, Estonia            |
| Gordon Street Presbyterian.....   | Frank M. Swoffield, Connecticut |
| Grace Methodist.....              | D. G. Whittinghill, Italy       |
| Grant Park Baptist.....           | Henri Vincent, France           |
| Grant Park Methodist.....         | J. S. Compere, Arkansas         |
| Grove Park Baptist.....           | J. Worboys, Australia           |
| Haygood Memorial.....             | L. L. Sezonov, Rumania          |
| Iconium Baptist.....              | Carol Molnar, Rumania           |
| Inman Park Baptist.....           | B. Pradhan, India               |
| Inman Park Methodist.....         | Samuel Furrow, Ohio             |
| Inman Park Presbyterian.....      | Chas. Geo. Smith, Canada        |
| Jackson Hill Baptist.....         | Manfredi Ronchi, Italy          |
| Kirkwood Baptist.....             | George A. Riggs, Porto Rico     |
| Kirkwood Methodist.....           | Jos. E. Brown, Missouri         |
| Kirkwood Presbyterian.....        | W. B. McGraw, Missouri          |
| Lakewood Christian.....           | H. D. Bruce, Texas              |
| Langley Avenue Christian.....     | S. W. Powell, Illinois          |
| Lutheran Church of Messiah.....   | W. Taylor Bowie, England        |
| Lutheran Church of Redeemer.....  | Paul Schmidt, Germany           |
| Martha Brown Methodist.....       | Samuel Skevington, New York     |
| McDonald Memorial Baptist.....    | K. Grigorowitsch, Brazil        |
| Mercer Avenue Baptist.....        | H. Prochazka, Czecho-Slovakia   |
| Moore Memorial Presbyterian.....  | H. M. Thomas, Nebraska          |
| Moreland Avenue Baptist.....      | J. L. Molina, Cuba              |
| Morningside Baptist.....          | J. Willox Duncan, Canada        |
| Morningside Presbyterian.....     | J. N. Tennent, Scotland         |
| Mt. Calvary Baptist.....          | J. C. Williamson, Canada        |
| Mt. Calvary Baptist.....          | Linwood Berry, Indiana          |
| Mt. Moriah Baptist.....           | Erhardt Swenson, Argentina      |
| Mt. Olive Church.....             | H. L. Taylor, England           |
| Mt. Paran Baptist.....            | K. Laceklis, Latvia             |
| Mt. Pleasant Baptist.....         | Leon Zabko-Potapowicz, Poland   |
| Mt. Vernon Baptist.....           | S. A. Owens, Tennessee          |
| Mt. Zion Baptist.....             | Johs. Norgaard, Denmark         |
| North Atlanta Baptist.....        | Harvey L. Denton, Canada        |
| North Avenue Presbyterian.....    | Earle V. Pierce, Minnesota      |
| North Side Park.....              | H. M. Wyrick, Nebraska          |
| Oakland City Baptist.....         | Henry Nicholas, Wales           |
| Oakland City Methodist.....       | T. T. Lewis, Tennessee          |
| Orchard Knob Baptist.....         | M. A. Pellicier, Porto Rico     |
| Ormewood Park Presbyterian.....   | T. C. Sleete, Kentucky          |
| Park Avenue Baptist.....          | L. Miksa, Poland                |
| Park Street Methodist.....        | Enrico Paschetto, Italy         |
| Peachtree Christian.....          | F. W. Patterson, Canada         |
| Peachtree Road Methodist.....     | Edward Kupsch, Poland           |
| Peachtree Road Presbyterian.....  | Joseph Novotny, Czecho-Slovakia |
| Providence Baptist.....           | R. Tarzieris, Latvia            |
| Providence Baptist (Colored)..... | James Duff, Scotland            |
| Pryor Street Presbyterian.....    | Harry O. Anderson, Illinois     |
| Reed Street Baptist.....          | F. A. Hoad, Australia           |
| Rock Springs Presbyterian.....    | J. M. Armstrong, Canada         |
| St. John Evang. Reform.....       | E. G. Schulz, Germany           |
| St. John Methodist.....           | James H. Ivey, Missouri         |
| St. Luke's Episcopal.....         | E. A. Payne, England            |
| St. Mark's Methodist.....         | L. W. Smith, Pennsylvania       |
| St. Paul Methodist.....           | Eric H. Daniell, England        |
| St. Paul A. M. E.....             | F. W. Benke, Canada             |
| Second Mt. Olive.....             | A. Eglitis, Latvia              |

*Church**Guest Preacher*

|                               |                                 |
|-------------------------------|---------------------------------|
| Second-Ponce de Leon.....     | H. H. Bingham, Canada           |
| Southside Baptist.....        | V. B. Breazeale, Texas          |
| Stewart Avenue Baptist.....   | E. H. Wang, Norway              |
| Stewart Avenue Methodist..... | R. E. Bell, Texas               |
| Sylvan Hills Baptist.....     | Walter O. Ward, Australia       |
| Tabernacle Baptist.....       | W. D. Kassul, Germany           |
| Trinity Methodist.....        | Hugo Lück, Poland               |
| Turner Monumental.....        | Herbert Miles, Illinois         |
| Virginia Avenue Baptist.....  | R. Menai Jones, Wales           |
| Wesley Memorial.....          | Walter Acason, Australia        |
| West End Baptist.....         | M. F. Jansson, China            |
| West End Christian.....       | R. E. E. Harkness, Pennsylvania |
| West End Presbyterian.....    | C. J. Cameron, Canada           |
| West Hunter Baptist.....      | Santiago Cancellini, Argentina  |
| West Mitchell C. M. E.....    | J. Leslie Chown, England        |
| Western Heights Baptist.....  | Ralph W. Davis, Arkansas        |
| Westminster Presbyterian..... | Gordon Palmer, Pennsylvania     |
| Wheat Street Baptist.....     | J. R. Henderson, New York       |
| Woodland Hills Baptist.....   | Mark H. Richards, Texas         |
| Woodlawn Presbyterian.....    | Ralph M. G. Smith, Missouri     |
| Zion Hill Baptist.....        | Loo Lin, China                  |

## CHURCHES IN NEIGHBORING CITIES

*City**Church**Guest Preacher*

|                                           |                                  |
|-------------------------------------------|----------------------------------|
| Adairsville, Friendship.....              | J. J. Cook, West Virginia        |
| Athens, First Baptist.....                | R. L. Child, England             |
| Barnesville, First Baptist.....           | L. Biro, Rumania                 |
| Bolton, Collins Memorial Methodist.....   | H. H. Boston, Oklahoma           |
| Bowdon, Bowdon Baptist.....               | S. H. Campbell, Virginia         |
| Brookhaven, Brookhaven Baptist.....       | W. D. Close, Canada              |
| Buford, First Baptist.....                | Bela Udvarnoki, Hungary          |
| Buford, Poplar Hill Baptist.....          | E. J. Chisholm, Canada           |
| Calhoun, First Baptist.....               | I. Frost, India                  |
| Canton, First Baptist.....                | M. L. Gregg, Canada              |
| Carrollton, First Baptist.....            | A. H. Hawkins, England           |
| Cartersville, First Baptist.....          | J. R. Socaciu, Rumania           |
| Cartersville, Mt. Zion Baptist.....       | Hj. Danielson, Sweden            |
| Cartersville, Tabernacle Baptist.....     | Walter E. Bryant, Kentucky       |
| Cedartown, First Baptist.....             | C. W. Koller, Illinois           |
| Clarkston, Clarkston Baptist.....         | N. H. Roberts, Mississippi       |
| College Park, College Park Methodist..... | M. J. Twomey, New Jersey         |
| College Park, First Baptist.....          | F. Pickles, England              |
| College Park, First Christian.....        | R. E. Brickhouse, North Carolina |
| Columbus, First Baptist.....              | Gordon S. Jury, Burma            |
| Columbus, Rose Hill Baptist.....          | Samuel Villa, Spain              |
| Concord, Concord Baptist.....             | Wm. Axling, Japan                |
| Concord, Meansville Baptist.....          | Albert Eikenaar, Canada          |
| Conyers, Conyers Baptist.....             | R. Birch Hoyle, England          |
| Covington, Bethlehem Baptist.....         | O. Blumit, Latvia                |
| Decatur, First Baptist.....               | Danila Pascu, Rumania            |
| Decatur, First Christian.....             | W. H. Ellis, Canada              |
| Decatur, Decatur Methodist.....           | G. R. Easter, Canada             |
| Decatur, Decatur Presbyterian.....        | A. J. Langley, Canada            |
| Decatur, Oakhurst Baptist.....            | Hilmer E. Nordlund, Canada       |
| Decatur, South Decatur Baptist.....       | Porter M. Bailes, Texas          |
| Decatur, Thankful Baptist.....            | E. Gallens, Latvia               |
| Douglasville, Douglasville Baptist.....   | San Po Thin, Burma               |



| <i>City</i>                                 | <i>Church</i> | <i>Guest Preacher</i>        |
|---------------------------------------------|---------------|------------------------------|
| Duluth, Clear Springs Baptist.....          |               | L. A. Brown, Texas           |
| East Point, First Baptist.....              |               | R. E. Beddoe, China          |
| East Point, East Point Methodist.....       |               | W. C. Smalley, Canada        |
| East Point, Second Baptist.....             |               | Duncan J. MacNab, Canada     |
| Experiment, DeVotie Baptist.....            |               | Walter C. Scott, Virginia    |
| Forsyth, First Baptist.....                 |               | A. A. MacLeod, Canada        |
| Fort Valley, Fort Valley Baptist.....       |               | I. V. Neprash, Russia        |
| Gainesville, Central Baptist.....           |               | C. C. McLaurin, Canada       |
| Gainesville, St. John Baptist.....          |               | Walter A. Pegg, Minnesota    |
| Griffin, First Baptist.....                 |               | Elbert Paul, Canada          |
| Hapeville, First Baptist.....               |               | P. M. Hamilton, Canada       |
| Hapeville, Second Baptist.....              |               | C. Lex Shelby, Oklahoma      |
| Jackson, First Baptist.....                 |               | J. W. Pearce, Missouri       |
| Jasper, First Baptist.....                  |               | Chas. H. Rickman, California |
| Jonesboro, Jonesboro Baptist.....           |               | L. E. Ackland, Canada        |
| LaGrange, First Baptist.....                |               | T. G. Dunning, England       |
| LaGrange, First Baptist (Colored).....      |               | Zacarias Carles, Spain       |
| Lawrenceville, Lawrenceville Baptist.....   |               | Wilfrid L. McKay, Canada     |
| Lindale, Lindale Baptist.....               |               | R. P. Jeschke, Ohio          |
| Lithonia, Lithonia Baptist.....             |               | Wm. Park, Nebraska           |
| McDonough, McDonough Baptist.....           |               | F. O. Criminger, Missouri    |
| Monticello, Monticello Baptist.....         |               | Albert H. Cullen, Indiana    |
| Mt. View, Mountain View Baptist.....        |               | Wm. W. Pixley, Michigan      |
| Macon, Tattnall Square Baptist.....         |               | M. E. Aubrey, England        |
| Madison, Madison Baptist.....               |               | G. Manter Wilson, Canada     |
| Monroe, First Baptist.....                  |               | C. H. Bentall, Canada        |
| Newnan, First Baptist.....                  |               | Roland F. Smith, Australia   |
| Norcross, Norcross Baptist.....             |               | E. W. Reeder, Illinois       |
| Powder Springs, Powder Springs Baptist..... |               | A. C. Kruer, Missouri        |
| Rome, Fifth Avenue Baptist.....             |               | J. W. Cammack, Virginia      |
| Rome, First Baptist.....                    |               | G. J. Harris, Wales          |
| Rome, Maple Street Baptist.....             |               | E. J. Barrass, Canada        |
| Rome, Thankful Baptist.....                 |               | A. W. Kurzawa, Poland        |
| Stone Mountain, Stone Mountain Baptist..... |               | J. B. Tidwell, Texas         |
| Thomaston, First Baptist.....               |               | S. A. Carlson, Canada        |
| Tucker, Tucker Baptist.....                 |               | Horace L. Smith, Tennessee   |
| West Point, First Baptist.....              |               | Fred Cowan, Canada           |
| Winder, First Baptist.....                  |               | P. R. Haden, Canada          |

## BAPTIST WORLD ALLIANCE.

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### CONSTITUTION

[as amended at the Sixth World Congress, Atlanta, Ga.,  
July 27th, 1939].

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#### *Preamble.*

The Baptist World Alliance, extending over every part of the world, exists in order more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and co-operation among its members; but this Alliance may in no way interfere with the independence of the churches or assume the administrative functions of existing organisations.

#### *I. Name.*

This Alliance shall be known as the Baptist World Alliance.

#### *II. Membership.*

Any general union, convention or association of Baptist churches, or conference of native churches and missionaries, or general foreign missionary society, shall be eligible to membership of the Alliance.

#### *III. Officers.*

The Officers of the Alliance shall be a president, past-presidents, seven vice-presidents, a correspondent from every country represented, a general secretary, two honorary associate secretaries, and a treasurer from each hemisphere.

#### *IV. Executive Committee.*

The executive committee shall consist of the president, past-presidents, vice-presidents, secretaries, treasurers, and twenty-nine other members, all of whom shall be elected at the general meeting of the Alliance, and shall enter on office at the close of such meeting. Of the twenty-nine other members, four shall be from Great Britain, nine from the United States of America, two from Canada, and ten from other countries. The remaining four shall be chosen to represent special aspects of Baptist enterprise without regard to country. Should the executive committee thus constituted be found to include fewer than five women, the number of women members shall be increased to five by co-option.

#### *V. Advisory Committee.*

In case of emergency or special need, the executive committee shall have authority to appoint an advisory committee on any matter pertaining to the objects of the Alliance.

#### *VI. Powers of the Executive Committee.*

The executive committee shall have power:

(1) To fill vacancies in the offices other than those of president and vice-presidents, and in the committees of the Alliance. In the event of the death of the president, or his failure to act, the executive

committee is authorised to select one of the vice-presidents to discharge the functions of president.

(2) To fix the time and place of the general meeting of the Alliance unless these have been determined by the Alliance in general meeting, and to make necessary arrangements therefor, including the preparation of the programme.

(3) To nominate for appointment by the Alliance in general meeting a nominating committee, and a business committee to serve during the sessions of the general meeting.

(4) To appoint such standing or special committees as it may deem necessary, and to determine their duties.

(5) To transact the business of the Alliance between general meetings.

(6) To arrange local, regional, or continental conferences, if and when it considers these desirable.

#### *VII. Meetings.*

The Alliance shall assemble in general meeting ordinarily once in five years.

#### *VIII. Representation in General Meeting.*

Each body represented in the Alliance may appoint messengers to the general meeting on a basis to be determined by the executive committee.

#### *IX. Finance.*

Each constituent union, convention or association within the Alliance shall pay a membership fee, and shall also be invited to furnish its due proportion of the working expenses of the Alliance according to a budget drawn up from time to time by the executive committee.

#### *X. Amendments.*

No change shall be made in this constitution except by a two-thirds majority of those present and voting at a general meeting after at least two days' notice of the proposed action.

### **BYE-LAWS\***

[as adopted at the Fifth World Congress, Berlin, 6th August, 1934].

#### *I. Officers.*

(a) The General Secretary shall, as an officer of the Baptist World Alliance, make representations to Governments as occasion may require, speak as may be authorised on questions of international significance, collect and distribute information of special interest to Baptists of all lands, hold himself ready to serve any of the constituent bodies of the Alliance as he may be requested, and generally exercise, under the executive, the usual functions of a secretary. His salary shall be fixed by the executive committee.

The President may also act in the name of the Alliance.

(b) The Honorary Associate Secretaries, who shall be chosen from the other hemisphere than that in which the General Secretary resides, shall co-operate with the General Secretary as consultants and advisors,

\*Bye-law I (b) has been verbally changed to accord with Clause III of the Constitution as amended in Atlanta.

especially with reference to the activities of the Baptist World Alliance in their own area.

(c) The Treasurers' accounts, fully itemized, with the certificates of the professional auditors, shall from time to time be submitted to the executive committee. They shall before each general meeting be made up to a date not earlier than the 31st of December preceding.

## *II. Meetings of Executive Committee.*

(a) The Executive Committee shall meet upon the call of the president and secretaries, or upon the written request of five of its members filed with the president. Notice of any meeting shall be despatched to every member of the executive committee three months before the date for which it is convened.

(b) Five members shall constitute a quorum for the transaction of business, provided both hemispheres and at least three general organisations are represented.

(c) Absent members shall have the right to vote by proxy, provided the person holding the proxy is either a member of the executive or chosen from a list of alternates prepared by the executive committee. The consent of the executive committee shall be required before any other person has the right to act as a proxy-holder.

(d) So far as practicable, three months' notice shall be given to every member of the executive committee of matters for consideration other than routine business.

## *III. General Meeting (Congress) Programme.*

(a) The draft programme for each general meeting shall be prepared at least one year in advance, on the initiative of the executive committee.

(b) The programme thus drafted shall be sent for consideration and criticism to each member of the executive committee.

(c) The programme shall be finally determined by a programme committee appointed by the executive committee.

## *IV. Nominating Committee.*

At the first session of each general meeting a nominating committee shall be appointed on the recommendation of the executive committee.

## *V. Business Committee.*

(a) At the first session of each general meeting ten persons shall be appointed on the nomination of the executive committee, who together with the president, secretaries, and treasurers, shall form a business committee to deal with any matters which may arise during the sessions.

(b) The business committee shall also have power to vary at its discretion the order in which the items of the agenda shall be brought forward, announcing their decision at a session preceding that to which any changes apply.

## *VI. Responsibility of Inviting Body.*

The general union, convention, or association, by whose invitation a general meeting is held, shall:

- (i) have the responsibility of sending out the necessary announcements to those who are entitled to attend, and of all local arrangements.



- (ii) be responsible for providing the funds for all expenses incident to the holding of the general meeting. These expenses shall not in any degree be a charge upon the general funds of the Alliance.

#### VII. Attendance at General Meeting.

(a) Unless otherwise determined by the executive committee, each constituent union, convention, or conference, may certify as a messenger any Baptist resident in its area, who shall then ordinarily be entitled to a card of membership, issued by the secretaries, or one of the secretaries, of the Alliance.

(b) All sessions of the general meeting shall be open to the press unless otherwise determined by the general meeting itself or by the body inviting.

#### VIII. Expenditure by Constituent Bodies.

The clerical and other expenses incurred by each union, convention, or association, in the transaction of Alliance business, shall be borne by itself, and not charged upon Alliance funds.

#### IX. Amendments.

These bye-laws may be amended from time to time by the Executive Committee, provided that (a) no amendment shall be inconsistent with the constitution of the Alliance, and (b) the amended form of any bye-law shall be reported for confirmation at the next general meeting.

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## THE YOUNG PEOPLE'S COMMITTEE.

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### CONSTITUTION OF THE COMMITTEE.

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#### I. Name.

The name shall be "Young People's Committee of the Baptist World Alliance."

#### II. Membership.

- (a) The Committee shall be composed of representatives of Young People's organisations working in the area of, and officially recognised by any Union, Convention or Association which is a member of the Baptist World Alliance.
- (b) It shall consist of fifteen persons, elected at a sectional meeting held on the occasion of each World Congress of the Baptist World Alliance; together with a chairman, a vice-chairman and a secretary. The officers of the Baptist World Alliance shall also be *ex-officio* members.
- (c) The names of the members elected at the sectional meeting shall be submitted (with or without indication of preference) to the Nominating Committee of the Baptist World Alliance, with a view to two of them being included as members of the Executive Committee of the Alliance. (See Constitution of Alliance, paragraph iv.)

#### III. Term of Office.

The Committee shall serve from the close of the World Congress at which its members were appointed until the close of the next following World Congress.

*IV. Meetings.*

Meetings shall be held on the summons of the chairman or secretary and five members shall be a quorum.

*V. Objects.*

The objects shall be:

- (a) To encourage and strengthen Young People's work in all lands; and
- (b) To assist in securing due recognition of Young People's work in the programmes of World Congresses and other conferences held under the auspices of the Baptist World Alliance.

*VI.*

No decision of the Committee on major issues or involving expenditure shall be operative until it has been confirmed by the Executive Committee of the Baptist World Alliance.

**LIST OF MEMBERS, 1939-1944.**

The executive officers of the Baptist World Alliance, together with the following:

- Dr. C. K. Djang, China.
- \*Dr. T. G. Dunning, (Chairman), Great Britain.
- Mr. Douglas Gow, Canada.
- Rev. W. H. Jernagin, National Baptist Convention, U. S. A.
- Mr. Walter Kaschel, South America.
- \*Dr. Frank H. Leavell, (Secretary), Southern Baptist Convention,  
U. S. A.
- Rev. Hugo Lück, Poland.
- Mr. Nils Netz, Sweden.
- Rev. Danila Pascu, Rumania.
- Rev. B. Pradhan, India.
- Mr. Hans Rockel, Germany.
- Rev. B. A. Rogers, Australia.
- Dr. Luther Wesley Smith, Northern Baptist Convention, U. S. A.
- Mr. San Po Thin, Burma.
- Dr. Bela Udvarnoki, Hungary.

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\*Members of Executive Committee B. W. A.

## BAPTIST WORLD ALLIANCE.

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### OFFICERS AND COMMITTEE, 1939-1944.

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#### (1) OFFICERS:

##### *President:*

The REV. JAMES HENRY RUSHBROOKE, M.A., D.D., LL.D.

##### *Past-President:*

The REV. GEORGE W. TRUETT, DD., LL.D.

##### *Vice-Presidents:*

The REV. T. C. BAU, D.D., China.

The REV. E. A. FRIDELL, D.D., U. S. A.

LIC. DR. H. LUCKEY, Germany.

The REV. N. J. NORDSTRÖM, D.D., Sweden.

The REV. L. R. SCARBOROUGH, D.D., U. S. A.

The REV. C. J. TINSLEY, Australia.

The REV. LACEY KIRK WILLIAMS, D.D., U. S. A.

##### *General Secretary:*

The REV. W. O. LEWIS, Ph.D.

##### *Honorary Associate Secretaries:*

The REV. CLIFTON D. GRAY, LL.D., Lewiston, Maine.

The REV. LOUIE D. NEWTON, M.A., D.D., Atlanta, Ga.

##### *Treasurers:*

##### *Eastern Hemisphere:*

MR. C. T. LE QUESNE, K.C., London.

##### *Western Hemisphere:*

The HON. ALBERT MATTHEWS, LL.D., Toronto.

#### (2) OTHER MEMBERS:

- |                                         |                                          |
|-----------------------------------------|------------------------------------------|
| <i>Britain:</i> Rev. M. E. Aubrey, C.H. | <i>Rumania:</i> Rev. Lucasa Sezonov.     |
| Rev. B. Grey Griffith, B.D.             | <i>S. Africa:</i> Rev. J. Charles Stern. |
| Dr. Gilbert Laws.                       | <i>U. S. A.:</i> Dr. Earle Adams.        |
| Mr. H. L. Taylor.                       | Dr. J. W. Decker.                        |
| <i>Brazil:</i> Rev. John Soren.         | Dr. M. E. Dodd.                          |
| <i>Burma, India, Ceylon:</i>            | Dr. T. O. Fuller.                        |
| Rev. San Ba., B.A., B.D.                | Dr. Everett Gill.                        |
| Mr. Nicodemus Jonadab, B.A., B.Ed.      | Dr. J. M. Nabrit.                        |
| <i>Canada:</i> Dr. H. H. Bingham.       | Dr. G. L. Prince.                        |
| Rev. W. C. Smalley.                     | Dr. J. R. Sampey.                        |
| <i>Hungary:</i> Rev. M. Baranyay.       | Dr. L. W. Smith.                         |
| <i>Italy:</i> Professor L. Paschetto.   | <i>At Large:</i>                         |
| <i>Japan:</i> Dr. Yugoro Chiba.         | Dr. Theodore F. Adams.                   |
| <i>Latvia:</i> Professor J. Riess.      | Mrs. F. W. Armstrong.                    |
| <i>Norway:</i> Professor A. T. Öhrn,    | Mrs. Ernest Brown.                       |
| M.A., B.D.                              | Frau Dr. Dienel.                         |
| <i>Poland:</i> Rev. L. Miksa.           | Dr. T. G. Dunning.                       |
|                                         | Mrs. S. W. Layten.                       |
|                                         | Dr. Frank H. Leavell.                    |
|                                         | Mrs. John Nuveen.                        |







THE ATLANTA COMMITTEE OF ARRANGEMENTS.

## CONGRESS ORGANIZATION IN ATLANTA.

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The following are the names of the Chairmen and of the Committees over which they presided:

|                                               |                           |
|-----------------------------------------------|---------------------------|
| Louie D. Newton.....                          | General Committee         |
| Fred W. Patterson.....                        | Finance                   |
| B. L. Bugg and B. J. Johnson.....             | Housing                   |
| Wiley L. Moore and Earl Mann.....             | Auditorium                |
| Edwin S. Preston.....                         | Publicity                 |
| Walter Ward.....                              | Transportation            |
| Parks Warnock.....                            | Exhibits                  |
| Ryland Knight and D. D. Crawford.....         | Pulpit Supply             |
| Ellis A. Fuller and C. N. Ellis.....          | Welcome                   |
| John A. White and C. D. Hubert.....           | Pageant                   |
| W. A. Horne, Jr., and G. W. Jordan.....       | Sight-seeing              |
| John D. Hoffman and Kemper Harreld.....       | Music                     |
| Charles A. Sheldon, George L. Hamrick.....    | Organists                 |
| Miss Helen Schaid, Mrs. A. C. Boatman.....    | Pianists                  |
| W. Lee Cutts and J. T. Walker.....            | Badges                    |
| I. Gloer Hailey and Andrew J. Lewis.....      | Ushers                    |
| W. A. Duncan and W. W. Weatherspool.....      | Registration              |
| M. A. Hornsby and C. C. Styron.....           | Safety                    |
| W. D. Barker and Frank Wilson.....            | First Aid                 |
| Troy D. Woodbury and Mrs. Ida F. Henderson,   |                           |
|                                               | Young People's Commission |
| Mrs. J. W. Awtry and Mrs. Geneva Haugabrooks, |                           |
|                                               | Women's Commissions       |

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|                             |                         |
|-----------------------------|-------------------------|
| Sam Shafer.....             | Executive Secretary     |
| Miss Margaret Spratlin..... | Office Secretary        |
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